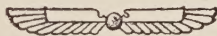


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The SUNLIT WAY

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Foreword

THIS BOOK comes to you as a friend who knows you not for what you seem, but for what you are and are capable of becoming. It comes to remind you that the sunlit way is not only a fancy but a fact as well; to help you discover for yourself—and within yourself—the way that is radiant with light.

"The Sunlit Way," as a book, has been in preparation for several years, ever since a memorable summer's day when the author stood looking down a long highway, lined with California eucalyptus trees. The sun was setting—at the very end of the road, it seemed—and its bright radiance was reflected on the gleaming surface of the much-used highway. A road of sunlight, leading straight into the glory of the sun itself! "The sunlit way!"

The words kept repeating themselves in the writer's mind. "It is a symbol of the sunlit way of truth," he said. "Some day I shall tell its story!" So here it is, written out of experience, a little at a time, as some ray of light would flash across the inner world and reveal another step.

Perhaps something of the glory, the joy and richness and well-being of the sunlit way, may reach you through this book. Perhaps you will feel as you read it that you are chatting with a friend, who, like yourself, has sought a way out of the shadows; and perhaps you will be inspired and strengthened to turn from the shadows and walk in the light!

Believe on the light, that ye may become sons of light.—*John 12:36*.

Ye were once darkness, but are now light in the Lord: walk as children of light (for the fruit of the light is in all goodness and righteousness and truth), proving what is well-pleasing unto the Lord.—*Eph. 5:8-10*.

For ye are all sons of light, and sons of the day.—*I Thess. 5:5*.

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THE SUNLIT WAY

YOUR MISSION

DO they smile at you because you have tried and failed?

And do you smile back at them, and go on trying to hide the paralyzing sickness of discouragement that makes your best effort less potent and telling? Do you long to take the easier way which is always at hand waiting for you, and yet go on refusing to give in because of hope and the mysterious inward urge which will not be denied?

Then smile not from your lips, but from your heart, for you have not failed, nor will you while you still keep trying.

Do you lie awake through long, despairing nights, going over and over the problem that confronts you, rehearsing again and again what you have done and what you should have done, and would do again if you could go over it again?

You did your best; there is no other problem. And tomorrow your best will be better.

Have you done wrong? Have you sinned in your own inner sight? Does the thought of it creep in upon you when you are alone and weary, or efface your laughter when you are merry with those who smiled?

There is no wrong except being untrue to your real self; there is no self except the real you. Know this and live by it.

There is no sin except falling short of your

best; if you believe that you have done wrong, you are growing into a bigger idea of what is right. Think of the you that is growing, not the you that did wrong, and keep growing.

There is only one Mind, all-embracing, and there is naught outside the One. Consciously think in the one Mind. Live in its strength, its power, its all-sufficiency, its abundance.

Believe in your strength, not your weakness; in your goodness, not your shortcomings; in your divine heritage of abundance, not in appearances of lack.

Are you jealous of others? Be zealous instead, for their success is your own, and your effort toward achievement is helping the effort of everybody else. When you read a great book and find your own thoughts echoed, is it not your own? Whatever you include in your understanding is yours, and nothing can keep it from you or take it from you. That of which you are jealous you exclude from your life. What you love you include and make your own.

Be constant in your allegiance to what you most cherish in life. If you would reach the summit of attainment, you may have to try many paths before you scale its height, but you will never be content by reaching a lesser height and stopping there. You have not failed so long as you are still climbing; it is only when you stop at less than your best effort that you have failed—and then you have only failed to do your best. The one Mind is expressing something through you that is different from what it expresses through

any one else. Your whole responsibility lies in being constant in your devotion to that idea; and is fulfilled when you have done, and are doing, your best.

OUR FATHER IN HEAVEN

A STERN and fearful old man, sitting remotely on a throne detached from His base creation; a creation with whose sins—my own especially—He kept in touch by means of a system of spies called angels: This was my juvenile conception of God, a conception that filled my early youth with unvoiced terrors, and with pictures so lasting that even now I sometimes find myself reaching “out” to God as if He were yet at a distance.

There was little in that concept of God to relate Him to the God of Jesus—but I did not know that, then.

When Jesus wished to convey to men, in His immortal Lord’s Prayer, their relationship to God, He could think of no more adequate and revealing means of doing so than to speak of God as “our Father.” As one writer has pointed out, this expression speaks volumes as a tribute to Jesus’ earthly father, that obscure and neglected character in the great drama of the Christ. Surely Joseph must have been a wonderful father to have inspired so great a comparison and tribute.

The choice of the pronoun “our” is significant also, fraught with a sublime message of inspiration for us all. Jesus did not say “*my* Father,” or “*your* Father,” either of which would have permitted a thought of distinction between His and our relationships to God; instead He implied a

common brotherhood which would include Himself with all of us, and a parentage which pronounced us all the sons of God. Many worthy followers of the Christ, in the days since He uttered that sublime comparison, have forgotten its meaning in their imaginative but uninspired pictures of a distant, stern, and inaccessible God. They seem to have forgotten, too, the ineffable nearness of that loving Father "in heaven," as revealed in another statement of our Elder Brother: "The kingdom of God is within you."

With what great terror did I, as a child of six years, invoke the blessing of that Father—a terror certainly without relation to the words of the Lord's prayer, but inspired by the torrid lithographs adorning the chapel walls with scorching depictions of a not distant future, and by the woeful pictures of impending wrath drawn by the venerable old gentleman at whose feet I sat each week to learn the things of God. I found, alas, no gentle, loving Father, approachable either in sense of nearness or in feeling of sympathetic union. A less enlightened vision than that of the Christ had made God seem a tyrant. He was a mixture, to my mental sight, of the ogre in the story of Jack and the Bean-stalk, Atlas who held the world on his shoulders, and a peddler with fearsome red whiskers (the most terrifying gentleman of my acquaintance). So every Sunday I would invoke the will of "our Father," and on the more vivid occasions I often ran the whole way home, in an agony of burning fear, to pour into my mother's understanding ears the story of this caricature of

God. Only after many years of repeating that opening salutation, "our Father," did its significance dawn upon my mind; and it remained for still added years to uncover yet other blessings in those words.

The first of these added blessings was the discovery of God as a companion, a loving, understanding counselor, a friend. It was in a strange way that this blessing unfolded to my understanding. It started to evolve in those now remote days when I began to be convinced of the truth of immortality, not convinced intellectually alone, but emotionally as well. At first that immortality seemed to me attainable only through death, and while I now believe that God's plan of immortality includes the body as well as the mind and the spirit, it was in my early conviction that even death could not defeat God's plan of life that I became actually aware of God as a presence. Thinking of those who had failed to make the great demonstration of life eternal in the body, I found comfort, and gave comfort to others, in the words of Paul: "But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him." I grew to think of "the dead" as still alive in Spirit, and established a sense of their nearness, not psychically, but in a profoundly interior realization that in truth we are united with all whom we love.

This was a step toward the realization of the

intimate presence of God, as an all-embracing, all-enfolding, boundless love. For surely, said my mind, if we are one with all whom we love we are most of all one with God. And my heart responded. Whereas I had long had an intellectual concept of that presence in the kingdom within (and yet would find myself thinking of Him as far away and reaching out to him), I now began to feel Him within. The entirety of what that ineffable unity implies, I have not yet established as a clear and usable consciousness. Occasionally the old thought comes up for firm treatment and eviction; but the Presence becomes daily more tangible and real to me. I know that time or place or condition can in no wise separate me from the Father; I know that His life in me is more real than anything that is apparent; I know that His power is greater than that of anything else to which we attribute power.

The second blessing was that of a divine, and not a human, heritage.

Have you, too, labored and been bowed beneath the burden of past sins? Have you accepted terrifying diseases, blighting weaknesses, because you were supposed to have inherited them from your father, or from a forefather? Have you perhaps even believed yourself to be descended from an ape (as if to have "ascended" from one were not sufficiently humbling, and explanatory of human frailty)? Have you traced your origin to that first sad fall of man? Then you have not gone back far enough in your ancestry, or forward and upward far enough. "For one is your

Father, *even* he who is in heaven." It was so in the beginning, and it has never ceased to be so. No matter if you have believed or now believe that your origin is from a source less beautiful and less true, nevertheless that divinity of your origin will continue to be divine and you will have intimations of the truth again and again, till finally, as sunlight through a futile cloud, its glory will dawn upon and in you; its warming love light will quicken you; your heart and mind and body—yes, your body, too—will respond. They will respond and bear witness—a witness which is true, born not falsely of appearance, but truly of Christ. "The people imagine a vain thing," and out of that vain imagining has come all the soiled tribe of earthly ills—a tribe which we can send back into its native nothingness by steadfast allegiance to the Presence.

The fearsome man on the always far-off throne has receded still farther into a realm of half forgotten fancy, robbed of all power to affright; that woeful heritage of ancestral ills has been replaced by a nobler dower, the gift of God. God, the loving Father, has come closer, and sometimes ascends His throne in my own heart, even as He was acknowledged by Jesus in His heart. And sometimes I hear Him speak, this Father of mine, in the soft, soft voice of the silence; and I listen while He tells me wondrous things—things I once thought too good to be true, but which He now bids me know are real and substantial, and to be called forth by my believing word, spoken in His name.

BEGIN AT THE TOP!

PROBABLY because beginning at the beginning means beginning at the bottom when we are working from the standpoint of the material world, we have inferred that the same law applies to spiritual things; and we have believed that in spiritual things also it is necessary to begin at the bottom. It is wise to begin at the *beginning* in spiritual progress as well as on the material plane, but the beginning in spiritual progress is not at the bottom, but at the top! In all spiritual endeavor the place to begin is with God. This is the sunlit way!

As we survey life from the bottom up, we find many difficulties which seem to oppose our spiritual endeavors. We wish to believe that health is omnipotent, but while the words are on our lips the mental picture of the disease of the world is in our thought. We bravely declare God to be our supply, and yet we look about us and see lack and want. We are eager to know that all is joy and gladness, yet our senses tell us of misery and despair.

To begin with the appearance of disease, want, and misery, and to attempt to convert this appearance into health and supply and happiness, is the hard way of working. To begin with that which is coarse and common, and to attempt to see it as fine and rare, is a beautiful ideal but not very productive.

The appearances which our senses record negatively, such as poverty, sin, sickness, and want, are the shadows of life. To the dwellers in the shadow they are very real; yet if we have beheld the full glory of the sun, we realize their nothingness. We may see them, yet we are undisturbed in our consciousness of the sunlight, because we know that the sun is the real and the shadow is the counterfeit. The shadow appears only because something has come between us and the sun, partially shutting the sunlight away from us.

The shadows of life are caused in a similar way: by something's coming between us and the full glory of the sun. That something is our belief in appearance instead of reality.

That the material world is not what our senses report to us we have already begun to discover. The earth appears flat, yet we know it to be a sphere. The sun appears to rise and set, yet we know that it does not. The objects which we see at a distance appear to be smaller than identical ones which we view close at hand. The road or street seems to become narrower and narrower in the distance. As we ride in a moving vehicle the landscape appears to be revolving about us and passing by us in a sort of curve. From a train window we may view an orchard. The trees are planted in straight rows. They appear to rush toward us and then recede at an angle. At a little distance we are unable to distinguish between actual objects and clever paintings of them. The scene painter deceives us with his brush and canvas. We think we are beholding the stately hall,

the charming landscape, but what we actually see is but a paint-covered flat surface.

Physically we see nothing as it really is, even in the mistaken literal sense of its appearance. Our minds must make constant corrections or translations, reporting to us that the street is of the same width its entire length, that the train does not become smaller as it recedes from us, that sky and earth do not meet at the horizon, that the landscape does not move past us, but that we move past it. As our sight is thus deceived, and the mind corrects the deception, so too are our other physical senses deceived. The ventriloquist deceives our hearing. Our senses of taste and smell become confused, and we can scarcely tell whether certain sensations are reported through the one or the other. Many things that we have believed we tasted, offer no sensation to the palate when our nostrils are closed. Our sense of touch is so easily fooled that a single small object rolled between two fingers that are crossed gives us the impression of two such objects.

To ask us, then, not to be governed by appearances entirely, is not unfair or even unusual. We constantly make mental allowances for appearances. The ease with which we move about in the material world is due to the fact that we are constantly denying the appearance and affirming the reality. We would never entrust ourselves to the conveyance which our eyes report as shrinking to nothingness in the distance, if we did not make the denial of this self-evident fact and substitute a mental concept for the appearance.

Our only safety, not only physically but with reference to mental sanity, is in persistently affirming what logic tells us to be true, in the face of appearances which seem to deny that logic. If we yield to the belief that the landscape is revolving about us when we look out of a moving train, we become dizzy. A simple remedy that most people know about is that of looking at far away objects which seem to be at rest, or nearly so, thereby helping to correct the illusion which the eyes report.

All perception begins within—in our concepts of things. We see life through the colored glass of consciousness, and everything that is reflected back to us is colored by that consciousness. Moreover, consciousness varies with the individual, so that while we all live in one world in a factual sense, yet we live in decidedly different worlds in an interior sense—the worlds which individual consciousness reports to us.

What Shelley said of life, we might say of consciousness: that it,

. . . like a dome of many-colored glass,
Stains the white radiance of eternity.

To apprehend what life really is, we must turn from the “stained” version which consciousness reports, and build a structure founded upon logic.

Science and religion are united upon one thing: that all forms of life express one principle. Science calls it energy or life. Religion calls it God. Those who walk the sunlit way embrace both these interpretations and declare that all life

is the expression of one force, substance, or energy, and that God is its other name.

Beginning logically with the basic discovery, we may follow step by step a way that is not the way of the world, but discloses a new world, not merely an imaginary place but an actual tangible world, existing right here and now. It is so beautiful and so rich in health and happiness and bounty that it seems like heaven come to earth. And that is what it is.

All the material for a paradise is at hand. Heaven need not be merely a speculation, a far-distant place or condition. It can be attained here and now.

We have been dwellers in the shadow, and believers in shadows. It is time that we awakened and opened our eyes and became that which potentially we are, children of light.

Come, let us walk the sunlit way!

GOD IS

A FAMOUS educator was once asked how she accounted for her success in reclaiming "bad boys." She replied: "I am successful because they are not bad boys!" This is an application of the true principle of our being, and is the scientific basis for bringing forth in our lives the expression of health, happiness, and supply.

If man were really inherently sinful and corrupt, if he were really ill and depraved and base, then would it not seem a rather hopeless thing to attempt to make him anything else? To most of us it seems that way, and perhaps that "seeming" is one reason why the attempt to heal by such a promise meets with dubious and transient success. But if man really is the son of God (as Christ said, "One is your father, which is in heaven," and as Paul said, "ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*), then despite any appearance of disease or disaster we may declare the truth and make him free.

The center of all truth is that *God is*, and that all that truly is, is of God and in God. In making demonstrations of health, or abundance, or supply, for ourselves and others, it is all-important that we become established in this truth. Let appearances take care of themselves for the time; they are like shadows, and when we have removed whatever is between us and the light, they will

have vanished. Let us not fight with shadows; instead we shall bring in more light. Let us endeavor to understand to our fullest capacity the scientific truth of the allness of the one Power and Presence.

Patient and long striving after an understanding of the law of healing demonstrates that we attain best results when we begin at the beginning, which is *not* the appearance, but God!

In all the maze of life that seems to be, this one thing we know: *God is!* Fighting shadows will not dispel them, but bringing in the light will! So it is with healing. Not by fighting the appearance of disease, but by bringing in the truth that heals, do we accomplish results. "Be not overcome of evil, but overcome evil with good." This is the law.

COMING INTO THE KINGDOM

USUALLY when you see some one who is all down at the mouth and the heels, who has one foot in the grave and is doing a funeral march with the other out of sympathy, who is shrouded in crepe and spreading the gospel of gloom, you are looking at a fellow whose memory is too active. That hard winter of '96; the season the crops all failed; a disappointment in life: all are as vividly living in his mind as if they were happening right now.

In effect they are happening, every time he thinks about them.

If you have a grouch, forget it. If anything unpleasant ever has happened to you, laugh it out of countenance. If somebody has done you an injustice, square it by doing some one else a good turn.

Each morning the world is made new with the rising of the sun. Be born to everything glad-some and joyous and illimitable. Each evening the day dies. Let your bothers die with it.

In the "Blue Bird," the Queen of Night complains that all of her Sickesses have become ill. Nothing makes them more so than to be ignored, forgotten. Nobody likes a slight. Nobody likes to be forgotten. Any self-respecting Sickness demands attention, to thrive. It shrivels up and disappears when you forget it. That is something worth remembering.

"Remember ye not the former things, neither consider the things of old," is the advice of Isaiah. With former things we have nothing to do but to bless them and let them go, profiting by all the good that we have gleaned from them. If we consider them further than that, they become millstones about our necks, retarding our progress. If things come to pass, by all means let us permit them to do so; let us not hold them to us.

To remember is to put together again. If you do not wish to bring back, or to put together again, the former things, do not meditate on old things. Thought is formative; it builds. The eternal substance of God takes on the form that we give it by our thinking. Paul reminded the brethren at Philippi of this when he wrote: "Whatsoever things are true . . . honorable . . . just . . . pure . . . lovely . . . of good report; if there be any virtue, and if there be any praise, think on these things."

To remember the good that has come to us is a great inspiration; it helps to keep us in the receptive attitude which lives in and looks forward to greater good. But to forget things that have been unpleasant, that call to mind undesirable and destructive thoughts, is of almost equal value. We sometimes hear a person say that he has a poor memory, meaning that he finds it difficult to remember certain things. There is a type of memory, equally poor, which refuses to forget things and perversely recalls the unpleasant. Both these deficiencies can be overcome by persistence.

We cannot live in both the present and the

past at one time; neither can we go forward into the future with our eyes turned backward. We cannot reach out and grasp the good of today if we are clutching tightly the things of yesterday.

Luke tells us that three men came to Jesus and expressed their desire to follow Him. In a single searching sentence He tried the faith of the first, bade him leave his dependence on former things, and contrasted the old idea of supply with the supply of Spirit. He said simply, "The foxes have holes, and the birds of the heaven *have* nests; but the Son of man hath not where to lay his head." In that penetrating statement, question upon question was implied. Where is your faith—in the things that you see, or in Spirit? Can you give up houses and lands (the hole of the fox, the nest of the bird) and trust each day to bring food and raiment and shelter? Do you think that to follow Him is sacrifice? Are you willing to prove the law?

The second man would have gone to bury his father. Again the Master's simple word spoke volumes. It disregarded the incident of the moment. It may have seemed needlessly harsh, even cruel, to the bereaved son; yet it laid the axe to the root of innumerable superficial customs and habits of thought, and gave a priceless statement of truth to all men: "Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God." Give reverence to the dead through service to the living! Here was a new philosophy, not of death, but of life.

Away with the formalisms of the past. The

eternal present cries out its need of service. There is work to be done; a new dispensation is at hand. What can you do for it? What are you willing to do? Have you outgrown a past belief? Then leave it. Have you recovered from an illness? Do not recall it to yourself or to others. Did you sorrow yesterday? Today's skies are fair and the heart is light. Was that winter of long ago a hard one? It is past and gone; a better season is at hand. "Go thou!" Leave these old things; drop them from mind; press on into the eternal present. "Publish abroad the kingdom of God!" Here is something for you to do for the living, a past to be fulfilled in a glorious present, a kingdom to be revealed, a lost dominion to be reclaimed—man's joyous dominion of spirit.

As given to the third man, who would have lingered in farewells to friends, how much the Master's words signify: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." A whole mind, an eager mind, a mind alert and forward-looking, is needed for the great service and the great inheritance. Again He spoke His message, not to one man but to all men. If you would come into the kingdom and reveal it to others, the task lies within you and before you.

Follow the precept of another, who followed Him: "One thing *I do*, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

The kingdom is at hand, but it cannot be entered by way of the dead past. We cannot enter it looking backward, or thinking backward. Its gates open only to the living present and its golden vision of the good that is and is to be.

THE NEW HEAVEN AND THE NEW EARTH

According to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness. —II Peter 3:13.

HOW embarrassed we shall be if, while we are getting ready for the coming of the kingdom of God and are admonishing others to get ready for it, some man of vision taps us on the shoulder and remarks: "Pardon me, sir, but you are a bit late, for the kingdom has already come!"

Such an experience might happen to us at any moment, for the kingdom has come for many who have already found and are living in its joy and health and bounty; and it is coming for a still greater host who have gone on living in the gloomy past thought of the world, who have looked at life with so clouded a vision that with heaven's glory bursting all about them they still walk in shadows!

They are like an old gentleman who had left his home as a boy and had gone to a distant place to live. He could seldom detach himself from the thought of his old home long enough to enjoy the beauties of the home of his adoption. He was forever talking of the old swimming hole, the apple orchard where he had courted his wife, and the old scenes and old faces which were the dearer to him in memory. This went on for many years. At last he managed to scrape together the money

for a visit to the old village, only to find that it no longer existed. In its place stood a modern, progressive city. The chums of his boyhood were scattered to the corners of the earth. Unresponsive, oblivious to the world about him, he had gone on living in a world which no longer existed excepting in his own mind. His old world had passed away—and the same fate had nearly overtaken him in his attempt to live in it still!

The world of gloom, disease, privation, poverty, and delays, is gone. A new world of joy, health, and abundance is coming into being, first in people's minds and next in their bodies and affairs. It is coming as rapidly as old ideas are discarded and way is made for new and richer ones to come into expression. In it we are not separated from people whom we love or from things that we need.

Perhaps all of us travelers of the sunlit way have not come wholly into the vision of this kingdom which has come, but we are getting the vision, are we not?

We can see, can we not, that radio and television and talking films and travel by air are annihilating space? We can see that each of us lives actually as much in a year now as past generations did in lifetimes. We can see that the world is far wealthier than ever it has been before; that more people everywhere are enjoying more of the world's wealth than ever before; that there is less disease, and that even from a material point of view our expectancy of life is greater than ever before!

We can see that people are more enduringly youthful than ever before.

All these things we can see with only a very little vision.

It is a far cry from the time of the pony express, the tallow candle, the ox cart; a far cry from the day when our grandmothers considered themselves old at thirty-five, and wore shawls and bonnets. Old worlds unnumbered have passed away, and all things are being made new.

Let us not make a mistake about heaven. God's kingdom is not deferred, nor in a distant place. The kingdom has come. It has come to thousands, not as the dreamy fancy of a merely imaginary world, but through the discovery of the spiritual reality of being.

The world is not material, but spiritual. Man is not material, but spiritual. Life is not material, but spiritual. This is the most important discovery of the age. It leads to freedom from sickness, poverty, and unhappiness.

Business is not material, but spiritual. The Christ is the great leader of the business world of His kingdom. Whoever serves in His name and in His spirit, is a minister of the kingdom, is in His service, whatever may be his form of work.

The body is not material, but spiritual. It is composed of myriad smaller bodies, which in turn are composed of still smaller and finer units, infinitesimal parts of the infinite Mind, or God.

Smiles, good will, good words, good thoughts, good report, the spirit of honest effort, creative expression, helpfulness, and service—these are

the currency of the kingdom. They are an investment in the great bank of the kingdom, which repays with interest every investment.

The heirs of the kingdom may be known by their living in the Spirit of good and declaring that Spirit in their communication with men.

Whosoever believes in the reality of omnipresent Good, and lives in that belief, is now in the kingdom which is come!

There are many today who ask why, if the Christ message be true and applicable to the present, they do not share in the rich fulfillment of Christ's promises. Peter's answer still applies: "He that lacketh these things is blind . . . having forgotten the cleansing from his old sins." There is no blindness so limiting as blindness of spirit. Christ recognized this when He said of the spiritually blind of His day whose sight was clogged with material seeing:

For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

The man of sense may desire healing, spiritual quickening, the Christ Truth, ever so fervently, but can he receive it? Not in material consciousness. The truths of Spirit are foolishness to the sense man.

The eyes of the materially-minded man tell

him that certain material things are true: that money is power, that germs cause disease, that selfishness brings happiness. He sees the action of apparently material laws in the world about him. His mind, as well as his sight, is saturated with the material view of things. He cannot see, even though he wishes to; that is, he cannot see spiritual values so long as he remains in that material consciousness. The law of forgiveness is incomprehensible to him. He has "forgotten the cleansing from his old sins."

In every man there is that which longs to know the freeing Truth, an insatiable urge that cries out in his soul against sickness and lack and misery. Only the voice of God can bring this "noble discontent." It is the one voice that speaks to the material man of something greater than he knows. It is the prophecy of his becoming. It is the voice of things-that-are rebelling against things-as-they-seem-to-be. All men hear this voice at times, and according to their understanding they seek to respond to it. Sometimes their misunderstanding of the voice only adds to their unhappiness, since it leads them to attempt to gratify the inner urge by an exaggeration of the very material things that have caused their troubles in the first place. In their distress they are often misled by "false prophets" who believe that the way to help man out of distress is to teach him the power of thought. Unless this power is used spiritually, however, it does not prove a satisfactory answer to man's need. Through the power of human thought man simply

obtains a fleeting grasp of the outward signs of well-being, without establishing himself in their source. Many of the occult and psychological teachings that are popular today must be placed in the class of perhaps well-intentioned but misleading instruction. By the use of thought, operating on the plane of the human intellect, man may temporarily draw to himself wealth, and he may overcome his bodily limitations and gain a temporary and illusory success; but unless his attainments lead him into spiritual understanding, the results of his mental activities will prove evanescent. Such activities are a crutch that will help the lame for a time, but they do not aid the real man whom material thinking has crippled.

The intellectual way of "demonstrating" differs greatly from the working of the spiritual mind. It is a step in advance of a wholly material concept of life, but it does not satisfy the inner urge of Spirit; it does not offer freedom from disaster and death, but merely staves these off by a temporal power of the human mind, bringing man at last to the despairing cry set forth by Peter: "Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation."

Flesh and blood cannot reveal the new heavens and the new earth, or regain for man his lost dominion. Ultimately he must overcome the illusory domination of sense consciousness and must reach up to spiritual consciousness. His first step must be made upon faith, since his con-

sciousness cannot reveal Spirit. As man looks into the bowl of a spoon and denies the distorted image that he beholds there, so should he look upon the material world, knowing it to be a distorted counterfeit of the real and spiritual world; he should deny the power of the appearance over him, and should affirm and visualize the true. And how may he know the true? By listening to the something within which cries out against the appearance and insistently demands something finer, higher; the something which comes to him first as an unnamed, half-apprehended urge, a discontent with things that appear. If he will heed that urge it will quicken into a silent voice; the first vague promptings of this voice become an intimation of God's presence, a definite and immeasurably comforting and inspiring leading, the basis of the consciousness which will reveal to him the new heavens and the new earth. Man first perceives the "new heavens," because these are within and they denote his unfolding consciousness of the God within. Christ referred to these heavens when He spoke of the kingdom of God as being within. The same heavens are mentioned in the account of Jesus' spiritual baptism: "the heavens were opened" and he saw "the Spirit of God descending as a dove, and coming upon him." Ezekiel speaks of these heavens when he says, "The heavens were opened [his spiritual perception was quickened], and I saw visions of God." Jacob, when he had been spiritually quickened and in spirit had beheld the angels (guiding thoughts) ascending and descending a ladder (the

ladder of consciousness), "awaked out of his sleep," and said: "This is none other than the house of God, and this is the gate of heaven." The new heavens are the precursor of a new earth. The inner quickening of Spirit enables us to behold the new earth that God has prepared for us, the second earth, which follows the destruction (again we are speaking of consciousness) of the first earth. The first earth is the earth of the natural or material man. The material man sees it with mortal sense, as a realm of mingled good and ill. The second earth is Spirit-formed. It does not conform to the present realm of material expression which we behold materially, but is revealed through the quickening of the spirit. It destroys the first earth only in the sense that it destroys the illusion. It is as if the old earth were suddenly seen in a new light, as if it were reconstructed and cleansed and purified. The new earth is revealed as the treasury of the rich abundance of God, prepared and blessed to the use of the spiritual (the only begotten) son of God. All who will—that is, all who will persistently work to establish the new heavens within themselves—may enter into the new kingdom and partake of the Father's bounty.

THE MAN BORN BLIND

VISION is of Spirit, and there are none so blind as those who are blind to this truth. "There are none so blind as those who will not see," is a profound truth that is implied many times in the Bible. The promise of Jehovah, as given by Isaiah, is:

I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things straight . . . Hear, ye deaf; and look, ye blind, that ye may see.

Could anything be plainer? The Christ, when He had finished giving the wonderful parable of the sower and the seed, added: "Who hath ears to hear, let him hear." Not "who hath ears," but "who hath ears to hear."

Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not, neither do they understand.

Many are blind and deaf to the truth of life, shutting themselves away from the joy and the gladness and the bounty of this kingdom which is come—the wonderful kingdom in which the Christ now rules and of which all men are truly subjects. Will you not see, can you not see with the wonderful insight which is sight of the inner part of things? Will you not release from bondage your ears, that are clogged with things that are "hard to hear" because they are not true,

things that have made you "hard of hearing"? Can you not imagine (and make the image very, very real and true and beautiful and clear) how happy those blessed eyes and ears will be when you, through your own indwelling Christ, free them from the false seeing and the false hearing which have closed them?

To see and to hear, you must look and you must listen—look and listen for the truth by which you have been given eyes and ears, the Christ truth. Be interested; look and listen for the good; do not forget that the good is many-sided and that you can see and hear only as much of Christlike truth as you will open your vision and your hearing to receive. All through God's blessed kingdom you will find blessings—at your very side this moment, in the Truth literature that you are reading, all in and through everything—if by responding to them you will give them opportunity to express.

Many are as blind as the man that John tells about, the man who was blind from his birth; so very blind that he had no understanding of God's plenteous supply, but sat day in and day out before the temple door, begging. But he was not deaf, so when the Master passed by and spoke to him he could hear! Not only did he hear, but he hearkened, which is even better.

John gave us much to discover and to uncover, much to hear and to know and to do, when he recounted the story of Christ's healing of the man born blind.

"Master, who did sin, this man, or his par-

ents, that he was born blind?" the disciples asked Him—a profound question which involved the age-old idea of infirmities as a punishment for sin, as well as the problem of reincarnation as related to the Christ truth. The Master's answer was even more profound: "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." Here was release from the twin bugaboo, sin and retribution; here was calm, beautiful knowing of the truth, an example for all who would know the truth and live the life. Be done with questioning the "why" of evil; know the truth instead and be free in the truth. Through the Christ manifest the works of the Father.

I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world.

Only through the Christ light, the light of truth, can the works of the Father be done. In the night of spiritual darkness nothing is accomplished. To be in the world without this light were darkness indeed—the kind of darkness represented by the man who was blind from birth. To live without consciousness of the one Life; to work without consciousness of the coöperation of the Father; to seek supply, health, joy in the things of the world, and to see without the light of understanding—this is the blindness from which men suffer most.

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes

of the blind man with clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent).

Wise Master, who symbolized blindness by clay upon the eyes! Our sight is blinded by the accumulation of earthy dust. Eyes which see only the dust of the earth are blind indeed. The sight requires nourishment as does the body; the nourishment of both is truth. The Egyptians demanded of the Israelites that they build bricks of mud without straw. Not even their bricks would hold if made of mud alone! God made man out of the "dust of the ground," but man became a living soul when God breathed into him the breath of life. The word "Spirit" is derived from the Latin word *spirare*, meaning to breathe. Without the vital breath of Spirit the dust of the earth becomes merely an encumbrance. Our many possessions, even our bodies, must be quickened by the breath of Spirit, lest they become merely incrustations that add to our confusion of mind by outpicturing that confusion.

Note well the command of Jesus Christ: "Go, wash in the pool of Siloam." It is axiomatic that our good, to come to us, must also come through us; hence the command, "Go!" Something is demanded of us. If we would be free from our limitations, we must leave or go from them. To the man who sat all day before the temple door, Jesus Christ said, "Go." To the impotent man He said, "Rise, take up thy bed, and walk." To Lazarus He said, "Lazarus, come forth." The challenge of Truth seems always to be: "Will

you accept me? Will you let go the old limitations? Do you truly wish to be free? Then come forth, arise, go! Wash in the pool of Siloam! Purify your sight in the waters of Truth. Remove the incrustation of clay." Symbolically all must perform these acts of faith, as the Christ has taught us in the story of the man born blind.

There is yet another lesson in the removing of the clay. It is that of concentrated thinking. Can you not imagine the man's change of mental attitude as he scrubbed away at the clay? Instead of thinking blindness, he began to think of sight. Every motion of his hands brought to his mind the thought of approaching sight.

"He went his way therefore, and washed, and came seeing." When he had washed he came seeing. Another one of our perplexing questions is answered in this simple statement. When we have washed, when our sight is whole (or spiritual), we can see, where before we were blind; that is, the condition of our sight, not the place where we use it, is the important thing. The "go" of the Master is not the "go" which means "shirk." It means a change of mental attitude rather than a change of environment. The virtue in going to the pool of Siloam was a virtue of purpose, not of place. Wherever we may be we find people seeking other places as a means of finding peace or happiness or health. Californians go east or north or south, Easterners go west, Southerners go north, Northerners go south—but they cannot leave themselves behind. They take

their blindness with them. Relieved of the blindness, they would be free, whether going or staying.

“He went his way.” That you go your way is more important than the name of the place from which you started. It takes the insight which men call faith to keep us going our way when we have been blind from birth and are just beginning to feel the clay on our eyes, to feel a desire to remove it; but to go our way is the part of healing, the part of allegiance to the Christ, that God demands of us. To be able to come seeing, we must first learn to go our way; learn to overcome our qualms, if such there be; learn that going our way means also standing fast in the faith; learn that the only possible means by which we can arrive anywhere is to go our way.

The Israelites wandered forty years in the wilderness before they found the Promised Land. Many of the Israelites died on the way; some turned back. Those who remained fell to worshipping strange gods in the wilderness. Even when the Promised Land was reached, those who had braved all the seeming dangers of the wilderness were afraid to enter; they were afraid to accept the thing which would justify all their striving for the Promised Land. Sometimes we are much like the Israelites.

Unless the blind man's new sight was penetrating enough to reveal to him the joy of work, he was probably a little discomfited even at being healed. When blind, he had sat all day in the warm sun and received his living at the hands of

passers-by and worshipers; now he must earn his own living.

Only a beam of the joyous Christ light of Truth can cast out of the eye the mote of darkness. Only a bit of the Christ wisdom can answer all the prying questions and insidious implications of the long-established thoughts, the Pharisees, who would almost argue us out of our sight, once it was gained. Then must we keep close, close to the Christ truth, so that our answer to the searching question, "Dost thou believe on the Son of God?" shall be steadfast and strong: "Lord, I believe."

“REFLECT” ON THESE THINGS

HAVE YOU ever looked in a crooked, twisted looking-glass and laughed at the reflection mirrored there? The reflection that made you look all bulgy or thin past belief, that flattened your nose, and broadened your ears, and contracted and extended the various portions of your anatomy till none but you, the fond “original” of what you gazed upon, could possibly imagine your more attractive and less distorted appearance?

You could afford to laugh, because you knew the mirror told you something that wasn't true; because whatever limitations or imperfections you claimed for yourself, you were infinitely more attractive than your mirrored reflection.

But suppose you had never seen yourself in a straight mirror? Suppose that all you had to judge from by outward observation were the reflection you saw in that awful, crooked mirror? You might long ever so much to make a better impression on that curved and crooked glass—without success; and not even knowing the looking-glass world to be a mere distorted counterfeit of the “real” one, you would require a very steadfast inner vision not to be misled by appearances. If your most trustworthy sense, sight, told you the falsehood about yourself, would you not believe it?

It is in a similar position that the Truth student finds himself today. He looks in the “curved

surface" of the material world and beholds imperfection upon imperfection, both in himself and in others. He has found, by his marvelous science, that there is a law governing these appearances. Whichever way he turns the law checks itself. It is an impenetrable maze of confusion and bewilderment. How know the truth of divine creation? How "demonstrate" over these appearances? How reconcile this world that he sees with the statements of Jesus Christ and other great teachers, and with their modern adaptation by present-day metaphysicians?

Consider again your reflected, distorted image in the glass. It is governed by law, too. The laws of optics which produce it are as inviolable as any which science can muster. And yet the image is not true. It contains some truth, to be sure. If there were not the real, there could not be the distortion of it; there is just enough of truth in the image to make it all the more exasperating and confusing. You try to prove its falsity, yet every error checks itself. You take a yardstick and measure the room in which you stand. You measure the dimensions of your body. They all check up to the truth that your spiritual consciousness knows to be real. You think you have "demonstrated" over an ugly reflection in the glass. But while you measured, it measured too. Its yardstick contracted and extended with the bulges and hollows of the crooked surface of its make-believe world. It checked up measurements the same as yours.

A vicious, incontrovertible circle ensnares

you! Your only refuge is to shut your eyes to the old false mirror, until your interior vision of your real and perfect self is so strong that no amount of gazing at the counterfeit can dislodge your conviction of the truth; until you can say, even with it before your sight, and your eyes shrieking that it is so, "This is not true. It is only appearance. It has no 'life, substance, or intelligence.' "

Perhaps Paul of Tarsus had some such analogy in mind when he said, "For now we see in a mirror, darkly (marginal reading: 'in a riddle'); but then face to face."

In spite of the mirror the truth is true. We are created in the image and likeness of God. Reflect on these things.

AGREEMENT

TO PLACE humanity in a world of sin, sickness, lack, and death, yet endowed with the capacity to enjoy, and the longing to attain to health, joy, bounty, and life, with these ever beyond his reach—this could only be the conception of some diabolical fiend; yet this is what many people still believe to be the work of God!

This conception of life is responsible for untold misery and sorrow. It has bathed the world in tears, and has made the song of life a dirge to millions of men. Yet it is untrue. It is the tragic mistake that has been made in human minds.

The world is not a world of sorrow, except we so conceive and live it! And there is not a good desire of the human heart but has its logical, legitimate and possible fulfillment.

It may be that the fear of life—and its twin, the fear of death—had their birth in the early dawn of human life upon this planet, when men were impressed with the immensity of life and overlooked its beneficence. It must have been a long, long training that could make us see the shadows so plainly, and make us forget the light. But still the eternal urge of the heart and mind is for attainment, and persists as the eternal prophecy of that attainment.

In a sin-sick world of illusions, this persistent urge in man cries out against the falsity of what

we fear and dread and suffer from. As we skulk in the shadows it ever urges us on to find and walk upon the sunlit way. It persists as does that inner prompting which continually reminds us of a half-forgotten mission or duty. You may make a plan for the morrow and fall asleep with it in your mind. Perhaps when you awake it has slipped your memory, but all through the day you will feel that sense of uneasiness, that indefinable, unworded prompting, which seems to say, "You have forgotten something. Think!" until at last you are reminded of the plan you had made.

The ever pressing desire for the good is the evidence to material sense of that which transcends material sense; it is the voice of God speaking in us, declaring to us the falsity of our belief in evil, and pronouncing His work good. Heed that voice; live by it; and gradually you will find the burdens lightened, the sorrows dispelled, as you reach more and more into the brightness and light of life.

Do not believe in evil. Though it appear, still be steadfast to the good. This is a principle of attainment. If an "adversary" appears in your life, "agree with thine adversary quickly." Claim it as a friend; claim it as good. Believe it will prove so and your faith will be justified. Man is master over circumstance; he has the power, which seems actually magical in its potency, to declare the spirit of good in all things and to call it forth thereby.

Nothing can overcome you but your belief in your own weakness and futility. Nothing can

make you strong but the discovery of your strength. Elephants would be the rulers of the world if brute strength were power; but man, physically weak and frail by comparison with the creatures that serve him, has become their master by reason of his mind.

Man's mind is both his strength and his weakness: strength when he understands its use; weakness when he allows himself to be dominated by appearances.

So long as man continues to form mental concepts at variance with the inner urge of his soul for the good, just that long will he remain a house divided against itself. The thoughts of our mind are responsible for what appears in the world as fact. The desires of the heart are the promptings of Spirit, ever urging us to build more wisely. The two, mind and heart, must be united in purpose and activity, before the shadows can be dispelled and the light of God's good world be made to shine through the mist of appearances.

All that is real in any experience is the good. The evil in things exists, but in a relative sense instead of an absolute sense; that is, the evil exists to our consciousness, or to our understanding, our point of view. In the absolute existence it has no reality. Its existence is comparable to the good as are shadows to sunlight. Therefore to become free from the dominion of the shadow of evil, it is necessary to be increasingly conscious of the light of the good.

The acceptance of evil places us under its law. To demonstrate the good we must "agree" with

the good; we must become so thoroughly imbued with the consciousness of good that evil ceases to exist for us—"ceases to exist" in the sense that we recognize it for what it is, a temporal appearance, a shadow, a picture on a screen.

The commandment of Moses, "Thou shalt not bear false witness," is a recognition of this principle of agreement. False witness is testimony to or acknowledgment of that which is false—the appearance of evil. "As for me and my house, we will serve Jehovah," is yet another way of expressing the same concept. Do not bear witness to evil; remember that you are one with the good, that you and your house are the Lord's.

Regardless of what appears, our constant duty and privilege is to be true witnesses; to behold, testify to, and proclaim the good! If we look upon anything and behold evil, we have not looked deep enough or spiritually enough to see truly. We must look until we can find a point of agreement with the principle of good. Until we can reach this point of agreement we have not found the truth in practice.

VISIONS AND THE VISION

IT IS a little surprising that we should ever seek to focus our growth in externals; yet many Truth students allow themselves this error, and in consequence they often wander into mazes of confusion and sometimes into tragical experiences.

One of the present day sources of illusion in this regard is psychism. It may have a place in progress, but that place certainly is not the first place, nor a safe point for beginning the study of Truth. It is doubtful whether any great number of individuals now on earth are able wisely and safely to delve into the maze of the psychic plane; yet an introduction to this plane is one of the first experiences of many of those who are seeking Truth. They are led to feel that a susceptibility to the influences of the psychic plane is an indication of spiritual development. This sensitiveness is often placed before any of the qualities which are the unmistakable signs of spiritual progress, such as loving-kindness, wisdom, and discrimination.

Perhaps the reason for this confusion between psychic and spiritual development is not so obscure in its origin as might at first appear. Its source is one with that of the many beliefs from the outer world which reflect upon our vision. To seek without for our spiritual guidance, supply, and other blessings of Spirit is a frequent cause of the sort of experiences from which we would be

free. This outward seeking inevitably brings unhappiness and distress. It is as if a lighted lamp were to seek its brightness outside, instead of making its light an emanation from within itself.

Seers of all ages unite in pointing man toward himself in his ceaseless quest for the real, the good, the true. His continual outward quest, his disillusionment, and the ultimate turning toward the God within have been themes to inspire many spiritual dramas and epics. The quest of the Golden Fleece, the quest of the Holy Grail, and in modern fantasy the quest of the bluebird of happiness, all reveal the same truth: that the great treasure lies close, close to ourselves—within. Its nearness conceals it from us. But within lies the undiscovered country, the wealth of the Indies, the fountain of youth, the land of Arcady, the mystic Grail, the Kingdom come, the living Christ. All must be made manifest to us, not by our groping in outer darkness, either literal or figurative; not by pilgrimages afar; but by our so thinking and living that the flower of Spirit will bloom in our hearts.

We have been accustomed to thinking of the inner world as mysterious and hidden; and while it is in some degree mysterious and hidden, it is so because of the outward focus of our attention. To all of us comes the time of discontent with the things that are manifestly of the earth earthy; we would know the beauties of a fairer land. A humanity which seeks all else outside itself perforce seeks even its own spiritual endowments

there; hence we have the outward quest for spiritual wisdom, for comfort, for counsel, while the real source of wisdom, the real comforter and counselor, is within. If in our search for the richness of Spirit we have no established consciousness of its inner source, anything that purports to satisfy the urge that prompted us to search is likely to be accepted at face value. Forgetting to measure the worth of the gem that we would possess—or more accurately, being unprepared to distinguish between real and counterfeit—we are charmed by mystic glamour, mistaking paste for diamond, pyrites for pure gold. Our tuition has been that this spiritual treasure is far off, at the rainbow's end or beyond; if from the unseen realms, then surely to manifest through another, never through ourselves. And the still, small voice which once spoke so unmistakably on the shores of Galilee, though it speaks today, and in each of us, is for the most part unheeded in the din of outward appeal.

The lure, the glamour of the unseen grips us, grips us the more, it may be, because the psychic plane is undoubtedly a fact in consciousness, manifesting in fancy, dealing and bartering in wonders. Its charms are mysteries, the veiled outpicturings of our own subconscious visionings; Caliban masquerading as Ariel; Bottom deluding himself with moonbeams; with now and then an element that seems to transcend these. It is all reminiscent of the Oriental magician behind the footlights, bravely but foolishly decked in a gaudy coat, drawing forth rabbits and tinsel toys from

nowhere, till our senses reel and fail to report his barefaced trickery. Though he disappoint us a thousand times with trash we still believe in his treasure. And he may have it—but who gains treasure by following magic?

Like the lure of the magician, or the thin pipings of the Pied Piper, the illusions of the psychic plane have no real substance. They ask much for little, and the modicum of helpfulness that they contain can be had by us in much greater abundance and without the negative results, by our turning resolutely from them to the discovery that spiritual richness comes from within ourselves, as the outpouring of the Christ Spirit through us.

The lure of the outer comes from not having found the richness of the inner kingdom. We seek mystic counsel, visions, and apparitions as King Saul sought, only when, like him, we have not yet learned to hear God's voice within ourselves. The visions and the voices of the psychic plane cannot be compared with the vision and the voice of Spirit. As well compare an arc light with the sun.

Things, circumstances, seasons, change with every hour. To depend upon them for guidance is to place ourselves under their law of unrest. Spirit alone is certain, changeless—expressing in activity, to be sure, but in purposeful, poised activity. The spiritual life of oneness with God, far more than the psychic life or the material life, is a life of activity, but free from the uncertainties, the fearful bustle and worry of its counterfeits.

Today the world needs not men of visions, but

of vision; and it needs even more the man who translates his spiritual vision into action. Thought and action which are uninspired by Spirit, but are merely reflections of the appearance world, tend to perpetuate the illusions and limitations of that world, and action without vision simply adds to the confusion. Without vision the people perish, and vision without action is impotent. The vision of Spirit and the life of Spirit are one, complementary parts of true Being. The vision is the life. It manifests in inspired activity.

If we have the light of spiritual vision we must bear witness to the light. Our inherent oneness with Spirit demands that to express the spiritual we must consciously be one with Spirit—"from many, one"; that instead of following many voices we follow the one voice; that instead of manifold visions we have the single vision of Spirit. The "Lo, here!" and the "Lo, there!" of the material world are all too familiar to us; the visions and the voices of the realm of subconscious activity are no more reliable, and often less intelligible. The one safe guide and mentor is that which we hear and see to be of the Spirit of God within ourselves. As Emerson said, "A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the luster of the firmament of bards and sages." The true tuition is in-tuition, or tuition from the Spirit of God within. What we believe, what we deeply feel and know, should and can be determined only from this inner tuition. To it all else must conform. The instruction of experience and the aca-

demic instruction of education are not safe criterions in themselves. They must stand judgment of Spirit. They are only truly tuitions as they call forth or quicken the inner spirit of God, which is the real teacher. Our very word "education" is derived from the Latin word *educere*, which means "to call forth," "to draw out," "to lead out." From within ourselves, through the innate Christ Spirit, must we seek deliverance from our limitations. Others can help us to do this, experience can help us, but the actual deliverance must be through ourselves. Many a hand may apply the spark that calls forth light in the lamp; but the light of the lamp is from within, and must so shine.

"Let no man deceive you with empty words: for because of these things cometh the wrath of God . . . Be not ye therefore partakers with them; for ye were once darkness, but are now light in the Lord: walk as children of light (for the fruit of the light is in all goodness and righteousness and truth), proving what is well-pleasing unto the Lord."

"Ye are the light of the world. . . . so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven."

"The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light."

THE SILENCE

“GOING INTO the silence” is the modern term for communion with God; it is the practice of recognizing the omnipresence of God and of focusing the consciousness upon the correlated truths which such a recognition inspires.

“The God within” is emphasized in the practice of the Presence not because God is not equally “without” us, or about us, but because most persons have a fairly clear consciousness of God’s being outside us, and need the added sense of His indwelling.

Balance is the most needful and to-be-desired mental state. To become so overly conscious of the within-ness of God as to forget the outerness of God, is as much an error as to think of God only as distant from us. He is both within and without, all-pervading, everywhere present.

The object of the silence is a clear perception of the operation of goodness in and through all things. A daily observance of the silence helps us to attain the point in consciousness where our realization becomes continuous; not merely to be stimulated by a few moments’ attention and devotion, but the natural accompaniment of our every thought and breath.

The silence is not an end but a means. Its mission is to bring life more abundant. That mission is in a fair way to be fulfilled in us when

our mental attitude is constantly at the same high level we attain in the silence.

The silence is man's true spiritual dwelling place, the Psalmist's "secret place of the Most High." The silence is the "place," or the state of mind, in which the Father communes with the son. Through this communion the son discovers the Son within himself; he is enabled thereby to dispel the troubles that forgetfulness of Christ has produced and to go forth once more in the strength and in the power of his divine likeness to God. Perhaps there is no other transformation so thorough as that by which, through communion with the Father and through the realization of his own divinity, man may "put off the old man with his doings," and "put on the new man, that is being renewed unto knowledge after the image of him that created him," the knowledge that "Christ is all, and in all."

As we begin even slightly to realize the transforming power of the silence, we see that it has great importance for us, an importance as great as the communion in which the wafer and the wine play a part. We begin to see that the blood and the body of Jesus Christ are the life and the substance of Spirit, the life and the substance which we eat or appropriate through communion with the Father and with the Son. We are unified with life and with substance as we make our at-one-ment with the Source of life and of substance.

The message of Jesus Christ, expressed through teachers, through ministers, and through books, is waiting to bless us. The blessing awaits

only our acceptance. No one can accept it for us. Others may lead us, guide us, and inspire us, but we must enter the kingdom through our own indwelling Savior, through the Christ that, as Paul said, "is over all, and through all, and in all."

When we are in the silence, these truths seem very real to us. It is clear that God is all and only the good is true, but we cannot remain always in meditation upon these truths. Life makes many demands upon us; each day brings duties and responsibilities. We must meet them. As we go into the world to discharge these obligations, sometimes the inspiration of the silence seems lacking. That which was so real to us when we sat serenely with eyes closed and with hands clasped in repose now has become less tangible. "It is easy in the world to live after the world's opinions," said Emerson; "it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."

What Emerson has said of solitude is equally true of the silence. We find in the study of Truth that the revelations of the silence must become a part of everyday life if they are to benefit us greatly. Sometimes, perhaps, we are tempted to shut our eyes to the demands and to the problems of the outer world. We should like to enter the silence, to deny the reality of our problems and then refuse to see them again, but we do not find that this always is a practical course. The revelations of the silence may show us the falsity of the unpleasant appearances of the outer world,

but simply knowing their falsity does not always banish them. Our going into the silence to avoid responsibilities is like shutting ourselves in a soundproof room to avoid hearing bad news; neither action is an adequate solution of the problem that it would solve.

To receive practical benefit from the silence we must form a connection between the high vision of the silence and the performance that life demands of us; we must put the truth of the silence into action in our lives. The greatest value of the silence is to inspire and to quicken in us an understanding that we shall use.

Suppose that we find many shadows in our lives. We enter the silence and are made aware of the fact that shadows have no reality, no substance, no power to harm us; that they are not the frightful monsters which perhaps they once have seemed. When we come out of the silence we look about us. If we look with the same old vision we shall find just as many shadows as we found before. The help of the silence in this instance is not in dispelling the shadows but in helping us to know their nothingness and to discover that looking steadfastly to the light causes the shadows to fall behind. A further revelation of the silence might show us that even a shadow has a cause, and to dispel the shadow we must remove the cause. The wise student, therefore, will not be content to ignore the shadow. He will, instead, deal with the cause; if the cause be an undesirable one he will eliminate it from his life. The causes of shadows in our lives, we find, are mistaken

thoughts and acts. It is futile, then, to fight the shadows; wise, to eliminate their causes.

The silence is not intended to take the place of action (except in instances where action would be unwise), but should lead to inspired right thought, right speech, and right conduct. It should not blind us to legitimate demands of the outer world, but it should be a guide in the adequate fulfillment of them.

Problems, like shadows, are of two kinds: Some are results of insufficient light; to free ourselves from them we need more light. Others are cast by objects that should be removed; to free ourselves from them we should eliminate the objects that cast the shadows.

The healing ministry of the Master illustrates this law of the silence. He required some constructive change in the lives of those whom He healed. Sometimes He asked for belief. "Believe ye that I am able to do this?" He asked of the blind men. "They say unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it done unto you. And their eyes were opened." To Jairus, whose daughter He raised from the dead, He said, "Fear not, only believe." Frequently He called for constructive action, a turning away from the old ideas and from the old ways of life and the embracing of better ways. To the sick man He said, "Arise, take up thy bed, and walk;" and later, "Behold, thou art made whole: sin no more, lest a worse thing befall thee." To the blind man He said, "Go, wash in the pool of Siloam." John tells us

that the blind man "went away therefore, and washed, and came seeing."

Time and again He illustrated the truth that the freeing word of Spirit should be accompanied by the act of truth or should be followed by it. Jesus Christ's words of wisdom still apply: "If ye know these things, blessed are ye if ye do them."

In the silence, as we commune with the Father, we call the indwelling Christ into our consciousness. The inner Christ speaks to each of us, as Christ Jesus spoke to men of old, calling forth sight in blindness, quickening of dull hearing, and enabling us to walk confidently and uprightly whereas before we have stumbled. Always His message of the silence is twofold: to know and to do. The silence brings clear vision, peace, discrimination, and courage. We receive freely of the spiritual inspiration, and we should put it to use. Having seen the falsity of appearances, or having learned to overcome them, we should complete the healing by putting the truth into action. "Go thy way [depart from the thoughts and the acts that have clouded life] . . . sin no more [do not fall back into the old errors]," is the admonition of the Master.

Though Jesus was filled with the consciousness of the indwelling Christ He frequently went apart from the multitude—even from His own disciples—to commune with the Father. Many passages in the Gospels emphasize the fact that in calling forth health or supply He would first reaffirm the truth of the Father's presence.

If He, whose every action was prayer, needed this continual renewal of Spirit, how much more do we need it, we who have gone such a little of the way with Him.

The Presence that enabled Christ to feed the five thousand, to heal the sick, to restore the blind and the maimed, and to raise Lazarus from the dead, is still with us—with us both as Father and as His divine Son. God is still a very present help and His love still meets the needs of all who call upon Him in faith, believing in His promise:

He shall call upon me, and I will answer him;
I will be with him in trouble:
I will deliver him, and honor him.
With long life will I satisfy him,
And show him my salvation.

I AM

WHEN MOSES, in the silence, heard the voice of God telling him to lead his people out of the Egyptian bondage, he demurred because he felt his own inadequacy for so great a mission. He feared that the people would not respect his authority.

“When I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?”

“And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.”

Here is the definite Scriptural statement of the truth that God within us is the I AM. Metaphysically this story means that when we seek, as Moses did, to lead our spiritual thoughts (children of Israel) out of the bondage to materiality (Egypt), we must speak in the authority of the I AM. The authority of the material mind, comparable to the Pharaoh of old, cannot lead us out of bondage. Only the authority of Spirit, or the power of God within, can do this.

I AM is the individual application of the truth that God is. Because God is, therefore I am, is the conscious realization of our oneness with God.

The I AM is not our mind, or our thoughts, or even our spiritual consciousness, but is the user of these. I AM is declared to us in speech when we

refer to "my mind," "my spiritual nature," "my consciousness," "my body." That which says "my" is the I AM. Your body, your mind, your consciousness, are the servants of the I AM.

The nature of God, and of the I AM, is to express, to manifest. Back of all expression is the desire of the I AM; therefore back of every desire of humanity is the motive of expressing God, or the infinite life, health, happiness, and other constructive attributes of being. The I AM always seeks expression through righteousness, or right use. So soon as we attempt to exceed or to abuse the principle of right use, we find ourselves checked, our desire is less intense, and our energies are in some way diverted into other channels. This is the indication to us that the I AM in us desires only the good. If we overeat we lose our appetite for the time being. If we go to any excess we find a reaction that discourages further expression in that particular manner.

If we listen to this voice of the I AM within, if we turn always in thought to the truth, "God is, therefore I AM," we find constant and unflinching guidance.

Back of what we term men's misdeeds we often find an inherently good idea seeking expression. This should not lead us to attempt to justify that which is evil in appearance; rather it should cause us to turn from the appearance of evil and toward the good, to adjust our consciousness to truth, and to correct the evil that appears.

As an example, suppose a man attempts to

commit suicide. We cannot justify the evil in the act, but we can see that back of the act was the attempt to adjust some problem or experience. The evil consisted in working from the problem or experience, instead of turning to God within for the harmonious, constructive way out of the perplexity.

Never follow the statement, I AM, with anything which you do not believe to be true of God. The I AM is the voice of God's authority in you. It is the word which was given to Moses as being all-powerful, the unanswerable word of authority. It should not be used lightly or carelessly, for it is fraught with power. To say "I am weak," is to apply this power to the idea of weakness. I AM is the Lord of the mentality; and our thought people recognize this word of authority and set about fulfilling the ideas of it which we entertain in mind and express in our thought and speech.

THE TRUTH THAT HEALS

HAVE YOU ever received some unexpected piece of good news and been so overjoyed by it that your body glowed and tingled, and you felt like singing or dancing or in some other exuberant way expressing your overpowering joy?

Have you ever read a book and become so engrossed in its story that you were oblivious to your surroundings? And have you "come to" with surprise, when your attention has been insistently distracted? To feel, to know, and to become thus absorbed in the consciousness that God is the one Power and Presence is to have attained the consciousness that heals. To affirm truth with a divided mind, part of which is repeating a healing statement or making a healing realization, while other parts of it are thinking about the pain in the back, or of the affairs that are limited, or the evils of appearance, is to discourage marked results in healing.

A united mind is demanded in the accomplishment of anything. The demonstration of healing is no exception to this rule.

The Christ illustrated a great principle of spiritual demonstration when, in the temptation in the wilderness, He said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord, thy God, and him only shalt thou serve." And again He brought out the same point when He said, "Ye cannot serve God and mammon."

The mental kingdom which is divided in a consciousness of good and evil finds it very difficult to demonstrate health, or happiness, or supply. To affirm "God is my health" and also to be thinking "I have inherited this affliction, and it is incurable," is to set up in consciousness cross currents that aggravate whatever trouble already seems to be present.

Experience demonstrates that the most efficient means of "treating" is to be single-minded to the truth of logic; to know and affirm the one Power and Presence of good; and to carry out this idea in a logical sequence of thought, word, and action. To clarify the consciousness regarding some problem of health, happiness, or affairs, think of it in terms of true being, or as you would conceive it to be related to the God idea. If the problem is one of finances, consider it in the light of God. Can you conceive of God as being poor, or as lacking in any way? No, for God is abundance and His abundance is everywhere manifest. God's supply is limitless. God is rich in the ability to give, and is never lacking in the fullness of all good things. He is everywhere present, and His richness and bounty are all-pervading. We are His children, are one with Him, and are one with all the elements that characterize Him as God. Therefore "plenty is ours, for we are children of the Most High who is fullness and completeness."

Do these thoughts creep into consciousness: "But I am poor. I have no money; no resources, no prospects of supply"? Resolutely banish the

thought! Relatively that may be true; you will probably say that it certainly "seems" to be! But a demonstration of abundant supply is not made by entertaining such a thought, however "apparent" it may be. If the appearance seems evil, avoid the appearance of evil. Do not deny its expression if to do so seems dishonest to you; but say of it: "However real you appear, I know your unreality, your deceptiveness. I will not be fooled by you. I know that which will dispel you."

The temptation to believe in evil is the "great adversary." Christ demonstrated this on the mount. His statement, "Get thee hence, Satan," is an example to us of how to treat the appearance of evil; He added to that command by the quotation, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

Turn in thought to God. Make the thought of God your first realization with regard to any experience or problem that may confront you. "Him only shalt thou serve." Work, not from appearances but from truth. Work from within to the without; this is the law of all harmonious growth. It is God's law and your law. Accept it, use it, and be glorified and made whole in it.

CONCENTRATION

TO CONCENTRATE means "to bring toward a common center," "to focus." The spiritual aspect of concentration is very well described in this quoted definition, and suggests the centralizing of our mental forces. It will be noted, too, that there is no suggestion of tension or strain in the expression itself nor in its definition. Concentration becomes increasingly difficult when we attempt to accomplish it at a tension.

The practice of concentration is invaluable to the Truth student, and is of great help in any undertaking. It enables us to accomplish any task more easily and efficiently; it helps us to eliminate destructive thoughts; it overcomes the waste of time and energy; and, possibly greatest blessing of all, it trains all our faculties in the fine art of coöperation.

The ideal condition for concentration is one of ease. The mental tension produced by attempts to complete some unsolved problem, or by indulgence in some disturbing emotion, is a deterrent to concentration. Relaxation is the first essential to concentration. Relieve the body of unnecessary strain or tension. Let go. To your nerves speak the words of the Master, "Peace, be still!" If your thoughts are scattered, gently call them together as you would call workmen into council from their tasks. If you are dominated by some

strongly felt emotion, this can be made impersonal by analysis, and its disturbing influence thus counteracted. Even pain can be greatly minimized, and ultimately overcome, through a resolute turning from it toward impersonal thought. Pain is a symptom of an inner condition of disease. Through concentration we may discover not only its immediate physical cause, but also the mental cause which preceded it.

Forgiveness is an aid to concentration, also. Forgiveness is a form of relaxation, just as "holding a grudge" is a form of tension. We cannot afford to be unforgiving either of ourselves or of others, as such a condition of mind causes congestion and a disturbance of the mental energy which complicates rather than solves our problems. Mentally to hold ourselves under the law of cause and effect, whereby we must be "punished" for our mistakes, reproduces that result materially. We are punished not for our shortcomings but by them. The real purpose of the law of cause and effect is that we shall learn the law of Spirit. We are freed from the material law, not by disregarding it but by fulfilling it with the spiritual law. Christ said that He came not to destroy the law of Moses (material law) but to fulfill it (with the law of Spirit).

A simple help to concentration is that of visualization. Suppose you wish to concentrate upon the thought of God. Call to mind all the words that mean God or describe God to you; God is love; God is light; God is strength; God is supply; God is health. Be deliberate in your thought. Do

not try to crowd an abundance of ideas into your mind at once, but consider each thought carefully. As you affirm that God is love, make a mental illustration of that love. Try to see its manifestation. The affirmation will probably call to your mind quotations from books you have read, some personal experience you have had, or an incident from some story. See it as clearly as you can. Then take up the next thought. You will find the process intensely interesting, and you will not lack for ideas. They will seem to pour through your mind, and the more you use this power of concentration the more readily and clearly mental pictures will come to mind.

If you wish to demonstrate health, consider God as health. You will find such a theme easily elaborated upon and productive of helpful results. If God is health, then health is also the law of our individual lives, for in spirit and in truth God is all and in all. We are not misled by appearances, for we know the truth, and are liberated from the thrall of appearances by that inner knowing. If health is the law of our being, then body and mind must conform to that law. We behold the body radiant with health, every cell and atom performing its functions harmoniously, all the organs and parts of the body working unitedly for the expression of the law of their nature. We see our cheeks flushed with the rosy glow of health, our flesh firm and fresh and youthful, the muscles supple and responsive to our thought, the nerves alert but peaceful. We mentally feel the stirring force of energy and life which pours in and through us

from the universal substance, eliminating whatever is no longer helpful to us, restoring and revitalizing all our bodily parts and functions.

We see the application of the law of health to our affairs, manifesting in harmonious activity, and the free, radiant circulation which is prosperity. We discover the law of health operative in our minds, expressing its infinite ideas, inspired and illumined by the light of the all-pervading God mind.

We rejoice and give thanks for the good that is already ours in expression, and know that the good and only the good can express for us and through us, because we are one with the infinite health of God.

Gradually we build up a new consciousness and a new life through concentrating upon the truth of life. Instead of reacting to the suggestions that reach us from the appearances and affairs of the material world, we establish a clearer mental atmosphere, radiating the truth we have established in our minds, and thereby helping to redeem not only our individual worlds but the whole world of mankind from bondage to appearances, and the belief in limitation.

CREATIVE THOUGHT

THAT THOUGHT is creative we may discover for ourselves. The evidence is everywhere present, and we can trace both its beneficent and baleful effects in life all about us, and in our own experience. Many scientific experiments confirm this truth which has so long been affirmed by the philosopher and the metaphysician. The marvelous intelligence resident in the cellular structure of the body, for instance, reacts at once to our firmly held thought, whatever the theme may be. We receive a promotion, the visit of a friend, a delightful gift, and the message of happiness is sent along all the nerve "wires" of the body. We feel a definite, buoyant physical reaction; the blood circulates more energetically, and the increased energy demands expression; we laugh, we dance, we jump up and down, or in some other manner give expression to the vitalizing influence of the thought. The mind, too, is favorably affected by a cheery thought, and new ideas, pictures, plans, fill the mind in response to the stimulus. Contrariwise, what havoc bad news plays with our minds, our bodies, our activities! The mind is depressed, we find difficulty in holding to a definite sequence of thought, the blood flows sluggishly, the appetite fails, we feel weak and discouraged. A thought of fear, strongly and persistently entertained, is known to have a chilling, paralyzing effect upon one. The familiar

fictional account of the blood's "running cold" when some character is possessed by terror, is not altogether fictional. In fact, many metaphysicians trace a relationship between impaired circulation (with consequent "cold-bloodedness") and a habitual attitude of fear toward life. A thought of anger overstimulates the resistive forces of the body, the face becomes flushed, and violent action is often the result, to be followed by collapse.

Many people, moreover, who have never studied metaphysics, psychology, or kindred subjects, declare that they "cannot afford to become angry." They know only too well the disastrous effects it has upon their systems.

Each of us is a living demonstration of the power of thought; and the fact that we do not universally enjoy the best of health and are not always happy and prosperous indicates with tragic clearness that our thoughts have been creating "not wisely, but too well." This, however, should give us hope and inspiration rather than discouraging us, because it reveals in unmistakable terms the truth that thought is creative; that bodily conditions, and even the circumstances of our position and environment, respond to thought power.

"But," you say, "I do not want illness, failure, unhappiness. Why should my thoughts bring these to me?" The answer is found in the analysis of our habits of thought. We do not want these negative conditions, but can we say that we do not think about them? It is a lamentable fact that

our fears and worries and doubts occupy a great deal of our attention—far more than they deserve.

Not that we have not tried to help ourselves out of the ruts in which we have generally fallen; but we have been trying in a very difficult way to do what is not essentially difficult at all. We have been working backward, metaphorically rowing against the current.

Instead of working from the first step in demonstration—the realization that “God is”—and following it progressively through the inspiration of ideas and thoughts centered around the I AM, mankind generally thinks from the *last* step in the creative process, from appearances. Beholding disease, poverty, inequality, and the whole long list of calamities, he responds by thinking in their own terms instead of from that which, interiorly, he knows to be true: that only those things are real which are of God.

The negative appearances in the world are the result of man’s mistaken use of the creative power of thought. Man is like God in being able to create, although his creations are not lasting unless based on Truth. There is a great blessing in man’s power to create by his thought, but it is an equal blessing that his false creations are not lasting. If he creates disease, unhappiness, misery, these pass away.

The external world is the outpicturing of our thoughts. Everything that exists outwardly first existed in the more subtle realm of mind. The external world is the experimental world, in which

man is trying out and demonstrating his creative ability.

All expression is, therefore, a demonstration of thought power. The manifestation of some form of disaster is no less a demonstration of the power of mind to create than is the demonstration of the overcoming of the same disaster.

Thought seeks form as water seeks its level. Occultists tell us that our thoughts have form, more or less transient according to their intensity and length of duration, and permanent in the degree that they are in harmony with God's creation.

The development of moving pictures is a fairly accurate outpicturing of man's conscious ability to visualize, or to picture in mind. The flashing of the pictures on a screen is merely the reproduction of pictures first photographed on a tiny, sensitive film. The outpicturing of events, inventions, and world conditions generally may be aptly compared to this process. They are the outpicturing of ideas first photographed (or visualized) in the mind of man. As men's minds change, so do the pictures or the circumstances of the outer world change.

As mankind learns to think harmoniously, and with a mental eye or vision which is single to goodness, his personal world, as well as the external world about him, responds.

It would not seem to be necessary then, to die in the sense of discarding the physical body, in order to live in a spiritual world. It would seem necessary, rather, to redeem the world in which

we live now. The so-called physical body becomes increasingly spiritualized as man's thoughts become so; and the material world seems to be but the aggregate expression of the mass mind of mankind.

One great mission of human life is to learn to create as God creates, in goodness. Experience demonstrates that this cannot be done by creating with appearances as a pattern. By turning first of all toward God and His counterpart within, and establishing thoughts, ideas, and words in the I AM, we avoid the appearance of evil. We become centered in truth, and commence our own redemption from the limitations of the sense consciousness.

This revolution in our thought processes, which may seem so radical and difficult at first, will become rapidly easier as our minds and bodies become accustomed to the new note and power of authority with which we realize and think and speak. All phases of being respond willingly and eagerly to the voice of God in us, and by freeing our consciousness of the negations and destructive practices of the past we are bringing about a joyous liberation of body, mind, and spirit, which not only helps us but also raises the mass consciousness of the world.

DESIRE AND VISION

A WAVERING, uncertain state of mind produces a wavering, uncertain state of affairs, because the circumstances of our lives follow the patterns of our thoughts. In our endeavor to avoid the extreme of definiteness which is called "outlining," we sometimes unconsciously veer to the other extreme of vagueness in our thinking. We cannot dodge the responsibility for our thoughts by refusing to think at all. It is possible for us to limit the expression of our good by the manner in which we limit our concept of good; we may fill our minds with little thoughts to the exclusion of big ones, and we may fill our lives with little things to the exclusion of the bigger things awaiting expression; we can be so insistently content with a half loaf that we keep away the whole loaf; but we should be sufficiently definite in our thought to know that it is bread that we desire.

There have been instances where truth students have affirmed good in a merely abstract manner, without any qualification, and have failed to make any definite demonstration; but by changing the affirmation to the definite form, "*I affirm the good that is health,*" "*I affirm the good that is supply,*" "*I affirm the good that is happiness,*" they have gotten more tangible results.

The unwise extreme of definiteness is illustrated in the kind of affirmation which says, "At

two o'clock tomorrow I shall have a new position clerking for Smith and Jones at \$40 a week." It might be that the demonstration would work so perfectly that a \$60-a-week position would be missed! But to affirm the definite desire to be of service, realizing one's definitely developed capacity for service and affirming the thought of a just and reasonable compensation, is a definite enough thought to make a clear mental picture, yet does not carry with it the obvious limitations of the first method. Moreover we have not the right to insist that any person or persons shall conform to our specific desires, however good those desires may seem to us. To "treat" that Smith and Jones shall employ us is a mild form of "black magic," and should never be practiced. If we have a need, that very fact indicates that somewhere and somehow there is also a supply for it. If we need employment it is reasonable to believe that some one needs our services; this is the law of demand and supply. But we must not attempt to control the operation of this law as it affects other persons.

Our thought is strong and productive in proportion to its clarity and decisiveness; hence the statement that definite desire is a principle of demonstration. For our thoughts to outpicture definitely they must first be definite in our minds. They must be definite in the sense of not being blurred or continually changing. The concept of definiteness, however, is not meant to include the idea of limitation which usually accompanies material thinking.

Desire is inherently spiritual; only its manifestation is material. Through too much living and thinking in terms of material processes, the intellect sometimes misinterprets our spiritual desires so that they appear very material. We should learn to correct this misinterpretation, by translating the desires from the terms in which intellect conceives them to the terms of spiritual being. The desire for money is not usually what it appears to be. Few of us really want money. Offer a large sum to persons who state such a desire, exacting their promise not to spend the sum, and the desire soon will assume another form. The next thought is that we do not want money but that we do want what money will buy, not so much for itself as for the satisfaction of an urge that is of the mind and spirit. The acquisition of certain material things gives us a pleasurable sense of well-being, of content, of prosperity, of joy. These are the real desires; and their only true and lasting satisfaction is spiritual.

WHAT DO YOU GAZE UPON

IF YOU would be happy, cultivate seeing happiness in all about you. Look to the light and let shadows fall behind. No night has ever been so dark that the sun did not rise to follow it; and darkness alone makes light discernible to our senses. Sorrows are but blessings misunderstood. Look for their glad side.

If you would be well, look for health. There is much more of it in the world than there is of illness. If this were not so, all life would have been exterminated long since. Health is the natural state of being. If you are not well, spend no time regretting, commiserating, pitying yourself. Begin now to use the wonderfully constructive power of thought to build healthy cells. All thought is constructive. We think constantly, hence are always constructing. We express the cumulative result of our thinking, thought carried over into action which completes it. Do not deny your limitations, if you feel truly that you have them. Do not lose your self-respect by practicing deceit. Instead, obliterate from your thought the image of your shortcomings and meditate upon the ideal you—the you which was and is and ever shall be in the image and likeness of God. As you think, so you will become. The reason why many persons are unable to “demonstrate” their ideals is that they do not think consistently about them. They mentally see their weakness instead of their

strength, their failure to manifest well-being instead of their divine heritage of all good things. Let your mental eye be single to good; definitely, positively, absolutely close the eye which sees evil, unhappiness, illness. The sunlit way to the manifestation of the all-good will then lie straight before you. Walk it, with sight attuned to the positive realities of life.

THE MAGIC OF THE WORD

THERE are three clearly-defined steps in the creative process, corresponding in nature to conception, gestation, and birth or manifestation. They are graphically indicated in the first two chapters of the Book of Genesis, which are an allegorical description of the process of creation. The first step is expressed in the first verse of the first chapter by the statement, "the Spirit of God moved." The key word in this expression is "moved." The second step is illustrated by the remainder of the first chapter and the first four verses of the second chapter. That this account of the creation refers to a mental process is indicated in Genesis 2:4: "These are the generations of the heavens and of the earth." The key word is "generations." This thought is amplified by the two verses that follow. The remainder of the second chapter is an account of the third step in the creative process, that of actual manifestation. This is indicated in verses seven, eight, and nine: "And Jehovah God formed man . . . And Jehovah God planted a garden . . . And out of the ground made Jehovah God to grow every tree that is pleasant to the sight." Again the verbs are the key words, and the most significant one is "formed."

The first of these three steps is the realization of oneness with God: God is, therefore I am. Through this realization we make conscious con-

tact with divine Mind, the source of creative power. This contact gives vitality to our mental conceptions. The nature of God is to express. The whole process of creation, as described in Genesis, began when "the Spirit of God moved." It has been said that "the noble discontent of God from chaos made the world." This "moving" quality of God is represented in us as the constant urge toward growth and progress. Having our existence in God mind we cannot possibly remain at a standstill. The impelling urge of creative mind in us demands expression, for God in us is life, and life in us demands activity.

The second step in the creative process takes place in the activity of God mind as thoughts and ideas. This is the gestative or "generative" process. This second step is symbolized in Genesis by the mental picturing of the firmament, the heavens and the earth, the animal and plant life, and man; but "no plant of the field was yet in the earth, and no herb of the field had yet sprung up . . . and there was not a man to till the ground." They were yet only ideas in mind. There must be a mental pattern for everything that is brought forth into form. This is the "pattern . . . in the mount," the blue print upon which the actual manifestation is based. The details and sequence of manifestation do not always follow the first conception. Changes develop with the actual working out of the pattern. This is true even in the accounts of the creation given in Genesis. Many students of the Bible, unaware of the true import of the allegory, have become confused by seeming

discrepancies in the two descriptions of creation. Their confusion will be dispelled if they will bear in mind the fact that the first account is of a mental process and the second of a material process.

In the third step of the process the manifestation is literally called forth by the creative word, the "and God said" of the first chapter of Genesis.

We are continually using the power of the word to bring forth things and conditions into form. Of untoward things we often hear the admonition, "Don't speak of it if you don't want it to happen." We frequently find that we have "demonstrated" things without consciously having attempted to do so.

The creative activity of mind does not await our recognition to become operative. Its operation is constant, and it expresses wherever the conditions of its operation are met. The instances of its activity which we specifically recognize and invite constitute a very small part of its expression through our lives. The phenomena of our manifest world are the forms assumed by the kind of mental ingredients with which the creative activity of mind in us has had to work. As branch, bud, and blossom are incomplete until they have borne fruit, so our ideas, thoughts, and words are incomplete until they have borne the fruit of expression in action or in form. Ideas, thoughts, and words are parts of a creative activity of mind whose ultimate is a manifest world of expressed ideas, just as branch, bud, and blossom

are parts of a creative process whose ultimate is the fruit of the tree.

We have traced the successive steps of the creative process as they are spiritually planned. If we conform to this divine order in our use of the creative power which God has shared with us, our lives will take on the order and harmony of the divine creation; but whether or not we conform to this order, and whether or not we even recognize that we are making use of a creative law, the actual working of the law proceeds.

Our human tendency is to think in terms of what we have seen already, and this fact accounts for the disagreeable nature of many of our creations. They are based, not upon the truth of God, but upon the mixed truth and error of appearances. So long as we look to the outer world for the pattern of our creations, those creations will be—like the world that fathered them—mixtures of good and evil, pleasure and pain, sunshine and shadow. The happier way of creation is to follow God's plan and to create as He creates, in goodness.

Watching our words is one of the most effective aids to correcting and improving our lot in life. Words are the expression of thoughts and ideas. If our words betray pessimism, fear, doubt, selfishness, or other undesirable mental conceptions, we may know that we have been receiving our ideas and our thoughts from outward sources instead of from the one true source of ideas, God.

At such times we should return at once in

thought to God and reestablish ourselves in His Truth; thus we shall gradually regain our natural strength in Spirit; the tendency to use destructive words will be less marked and will give way before our determined desire to help ourselves and others. It is interesting to see how universal is the response to the constructive, creative word.

Any one who dearly loves flowers, and particularly those who love to care for them, can tell how well flowers respond to the loving word of praise and growth. Many Truth students have tested this statement, and declare that they have proved it.

A well-known psychologist tells of the influence of the power of the word upon birds. He says that a small island in the Pacific ocean had become the breeding place for sea gulls, and that the birds were dull in color and marking; but as time went on, and they were brought increasingly into the admiring association of men, they became increasingly beautiful.

It is quite generally known that animals respond to loving words, and animals which are intractable under the care of harsh, brutal caretakers will respond amiably to those who love them.

Long belief in appearances has so accustomed us to speak in their negative terms that many of us lack the vocabulary for powerfully constructive speech. A very practical help in demonstrating health and happiness and supply is to repeat the words that are associated with these desired attributes.

"Say you are well, or all is well with you,
And God will hear your words, and make them true."

Words are a point of balance between the unseen forces of mind and their visible manifestation. Cultivate a vocabulary of words which express the true nature of being, and they will become an invaluable aid to you in calling forth that nature.

The word "God," like the word of God, is fraught with power. By identifying yourself with it you are identifying yourself with power. In your meditations direct your attention to words that are associated in your consciousness with the nature of God. Make a list of them. As you add to the list you will be adding to your conception of what God means. A consciousness that is strong in its realization of the meaning of God is strong to overcome undesirable habits of thought and speech.

THE UPLIFTMENT OF THE BODY

Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.—*II Cor. 6:16.*

THE WORLD about us takes on more and more of its true character—that of the kingdom of heaven which is at hand—as human minds become the clear channels for that idea. As human minds outgrow the old ideas which have imprinted their likeness in the outer world, the world corresponding to those ideas passes away and the new ideas which have been born in men's minds give birth in turn to corresponding conditions in the world.

Similarly, as men's minds conceive more clearly the spiritual character of the body, the body expresses more clearly its true nature as the temple of the Holy Spirit.

The redemption of the world and the redemption of the body are contingent upon the redemption of our thought from destructive habits. We have learned through our own experience that what we think outpictures in our bodies, in our circumstances, and in our affairs. By this we do not mean that it is a thought of paralysis, necessarily, that causes this condition to appear in the body, or a thought of poverty, as such, that causes us to be impoverished; but that back of each appearance there is a *related* thought. Destruc-

tive, undesirable appearances and conditions are the outpicturing of our translation of ideas into consciousness. The original idea with which to start, inspired by the creative urge of the I AM, is always good, and if rightly interpreted and applied is always helpful and productive of constructive results; but if we interpret the idea in terms of appearances instead of terms of reality, it must accept the channel of expression that we allow it.

It is easy, then, to account for the frequently unwholesome condition of human bodies. We have only to look back of their appearance to the thoughts about the body which many people entertain, in order to discover the reason for the pathetic appearance of imperfection. For ages people have considered their bodies unwholesome, unclean, things to be ashamed of, until the bodies have actually become so.

To think carnally of the body, to condemn it as unclean, to think of its functions as depraved and shameful, or to declare that it is nonexistent, is to decrease its ability to serve us as the holy temple of the living God.

Our bodies die because of our imperfect mental creations and their physical expression. They die that imperfection may give way to increased degrees of perfection. They die because God's nature in us demands freedom from an imperfect instrument—made so by unscientific, inharmonious thinking. Even in death, which often seems to us so tragical, we can detect the tender love of the all-wise God, who frees us from

bodies into which we have built characteristics unlike Him. To have to live always in bodies distorted and weakened and suffering from the out-picturing of false concepts of life would be equal in horror to the old idea of everlasting punishment.

The body is a marvelous instrument, designed with matchless skill to serve us. Truly it is the temple of the living God—but of God not yet fully expressing, as our desecration of the temple demonstrates.

The body is the cornerstone that the builders have rejected, and it must be made the “head of the corner.” Our whole attitude toward it needs a thorough renovation and cleansing. We should not allow it to master us; it is our servant, and should be so considered; but nevertheless it is a good, wholesome, commendable, and very faithful servant, responding willingly and intelligently to our directions, even though our directions are unwise.

As the centurion came to Christ for the healing of his servant, so we must turn our thoughts to the Christ within, the I AM, for the healing of our servant, the body; and we must learn to speak as did the centurion, with “authority,” knowing that we have “soldiers” under us who will do our bidding. We must learn to say to the idea of limitation or negation, “Go!” and with such authority that “he goeth”; and to the idea that is of God and Truth, “Come!” so that “he cometh”; and to our servant (the body), “Do this!” with the realization that “he doeth it.”

The body idea is a spiritual idea, originating in the I AM as the idea of form, in response to the I AM desire for sensation. There are students and teachers who think that sensation is an undesirable thing, mistaking the abuse of this idea for the idea itself. All form is a response to this I AM desire for sensation or expression. The architect, visualizing a masterpiece of his art, cannot rest until his desire to *see* its expression in form has been satisfied; the musician, fired by celestial melodies, desires to *hear* them. Only when this spiritual desire is degraded and debased does it become an evil thing.

This lesson is not written with the idea of focusing our attention upon the body, but of making clear what has caused the present imperfect expression of the body idea, and thereby enabling us to improve upon such expression; it is designed to make us realize that thoughts, words, and forms are our interpretation of I AM desires, inherently good, pure, holy, but expressing more or less perfectly through consciousness.

It is desirable to concentrate attention upon the body, then, *only* as the outpicturing of our interpretation of the body idea. A clearer, more godlike conception of the ideas represented in body, mind, and affairs will transform the appearances. When we clear our ideas, thoughts, and words of conceptions which are not in conformance with our first fundamental principle, God, the form will take care of itself.

Concentration upon the body, or parts of the body, or concentration upon material affairs (so

conceived) has been known to lead to undesirable results, often defeating for a period the inherently good purpose which may have inspired such practice. It is a somewhat disguised form of the very thing which has caused us difficulty all along the path of attainment—the tendency to become involved in appearances to the extent of forgetting the good source, and misdirecting the good energy, the spiritual creative force in us which is of God.

To begin with God in all our activities is to begin right; we cannot go far astray from our best good with such a standard. It is the solvent of all difficulties, the rule by which to measure all that pertains to our individual worlds of expression.

LOVE AND MARRIAGE

WITHIN two months no less than ten articles presenting some phase of the marriage problem have appeared in leading magazines. One article declares the problem to be economic, and suggests that each husband be required to guarantee his wife's financial future by a trust fund at the time of marriage, in exchange for the wife's sacrifice in giving up a career for marriage. A world traveler and explorer (masculine) suggests that we try out the matriarchal system which he has found in vogue in remote parts of the tropical world. Another explorer (feminine) offers as a solution the idea that marriage should be made a legal contract, which could be declared insolvent if it should not function harmoniously. A course in euthenics has just been introduced as a summer study at Vassar, and a course of lectures on homemaking was given recently at the University of North Carolina in response to a petition of the students. The press not long ago gave much publicity to the first divorce in which a radio set served to cut the hymeneal knot.

In all this din of confused voices, crying "Lo, there! Lo, here!" the admonition of old, "What therefore God hath joined together, let not man put asunder," sounds strangely foreign. The question arises in every thinking mind, "What has God joined together?" How often is marriage

really a divinely ordained union, and how often is it merely a legal bond against which all too frequently the members chafe?

It becomes evident that there are two kinds of marriage, between which we seldom discriminate: one, which we somehow associate with happiness, and to which we look for happiness; and the other, which is anything but happy.

There still exists the romantic conception that each of us is the phenomenal exception to the apparent rule of domestic warfare and that he will find happiness in marriage. But while this is a beautiful ideal, and while many couples, even in this sophisticated age, are happily wedded and harmonious for a long period of years, the fact remains that happiness is not a bequest of the god of marriage, any more than it is a bequest of the unmarried state. Happiness is a conquest, which is rather less likely to be made successfully in marriage (as marriage is popularly understood) than out of it.

People crave companionship and association, thinking that they will bring happiness. The heart cries out for great attainment, for freedom from bonds that seem to tie the spirit; humanity usually follows the line of least resistance and runs the gamut of sensation in some human relationship, where the beautiful desire of the spirit languishes and dies.

Man feels the stir of love; he interprets it in terms of personal attachment; and when the allurements which first attracted him is gone, in

many cases nothing but bitterness and disillusionment is left to take its place.

Love is a universal phenomenon, which we mistakenly feel has its source in ourselves and its satisfaction in others. It is something far loftier than this, something which we mentally grasp only in our moments of highest vision. The sensual nature of man counterfeits everything of the spirit, including love, which it presents as passionate desire for possession. So long as man is a slave to desire he will be unhappy. Only as he discovers the love which is of the spirit, and not of the flesh, can he find happiness either in marriage or out of it.

One usually interprets his attachment to some person as an indication that he loves. The more thoroughly another has the power to make one happy or unhappy, the more certain is one that he has found that which will make him happy. This is an illusion. Only as such an emotion is raised to the point of freedom can we really express love. Love gives; it frees; it is a universal spirit. When we love most truly, we are most unselfish. Our love is big in proportion to its inclusiveness; it is small as we narrow it to some one or to some thing. Discovery of this impersonal, universal love does not destroy our human love, the love which makes marriage happy. Rather it fulfills the old love and is the way to happiness.

The love of Spirit, which frees instead of binding, which gives instead of demanding, has not the remotest relationship to the doctrine which

also uses the word "freedom" in relation to love, and is called "free love." "Free love" appears to be another name for sexual promiscuity. The love of Spirit is neither sexual nor promiscuous; its plane of expression is beyond the material; it has its source in God. It is the true foundation and basis for happy marriage.

True marriage is a union of souls; it must find its being in an accord of ideals, a harmony of purpose. It is of this marriage that we read, "What therefore God hath joined together." We can scarcely claim seriously to believe that God is responsible for the abuses that often are cloaked by the name "marriage" but which are an empty, vicious mockery of the word.

An understanding of this truth and a thoughtful consideration of what marriage actually involves would do much toward solving the problems arising out of the association of man and woman, and we must frankly recognize that while marriage should be an ideal association of spirit, frequently it is anything but this.

Among those who find themselves in unhappy marriages, the desire for divorce is not so often the desire for freedom from marriage as from a particular marriage; in fact the desire is for freedom to marry another, and on the same plane of association as that on which the present marriage was undertaken. It is still a failure to discover that human happiness cannot be found in selfish love that finds expression in an attachment to a person. In very many cases it is far better that the couple work out that discovery together

than that they obtain a divorce and simply try another combination based on the same mistaken idea. In such a case the unhappy ones should set about to find some more worthy expression of love. Our idea of love must grow up if we are to find happiness in it. We must lift love to a spiritual plane of expression. Lift up or give up is the law of life. We cannot remain long at a dead level of expression. In us is that which grows constantly in its demand for expression. When we attempt to limit it, to circumscribe it, unhappiness results; we lose what we will not let grow. This accounts for much unhappiness among married people whose children have grown up, who lack that tie of common interest which has held them together. Unless they find new and higher interests, they are doomed to drift apart. Many are so uncomprehending as to look about, almost unconsciously, for new attachments; they find them, of course. (One is led to believe that that is very easy to do.) They think that they will be happy. A home is broken up. For a time they think to gather some crumbs of happiness; almost always bitter disillusionment is the result. Only when marriage is based upon mutual ideals, the furtherance of a common purpose, companionship, and personal freedom can it be successful. Then it takes on the semblance of that holy marriage wherein the soul is wedded to God, and two souls unite to serve His purpose of good.

SEED OF THE MONEY TREE

DO YOU remember how, when we were youngsters, we used to think that if we planted pennies in the ground they would grow to be money trees? How often since we have wished they would!

We have discovered that this is not the way money grows. But there is a way of sowing the seed that produces money, or that makes it grow.

When farmers harvest their grain each year they set aside a portion of the grain for seed, instead of selling all of it and thereby getting the largest possible immediate return from the crop. They know that by saving a small amount and sowing it at the next planting time, they will reap an increase. This same principle may be applied to our incomes. Truth is the soil in which the money tree grows, and the tithe or tenth of our harvest or income is the seed of the tree. This tenth, given freely and joyously in the spreading of Truth, becomes the basis of increased prosperity.

Tithing concerns one of the inmost mysteries of life: the process by which life is given expression, sustained, and unfolded, the process by which life is restored when encroached upon by disease, and uplifted to spiritual expression in the overcoming of sickness, sin, and death. From this mystery is derived the truth, "For he that hath, to him shall be given: and he that hath not, from

him shall be taken away even that which he hath."

As related to things about us that we use and employ for our comfort—the value of which we measure in terms of money—the ancient law taught the giving of the first tenth to God. This custom has long been practiced as a religious rite or duty; but it is only recently that men have discovered that this practice is a valuable one, that it serves to increase one's income. That this is true is attested by the experience of thousands of people who declare that through systematic tithing they have found their incomes gradually increasing; the more they give, the more they have.

Today men tithe not from a blind sense of duty but as a practical step in the attainment of their economic independence.

Wise men adopt this practice as the *basis* of their success; the foolish say, "Some day when I'm rich enough to afford it I will contribute regularly to some work for the spiritual good of humanity. I can't afford it now." This is the great mistake by which they keep away from themselves the very thing they need. Tithing is one of the things that will help them to achieve the prosperity for which they wait.

The demonstrations of prosperity that accompany the practice of tithing are one of the beautiful signs that follow the living of the practical Christian life. Tithing is recommended here because it can be demonstrated to be a practical, workable method by which we may bring into our lives the richness of bounty and grace which

marks the difference between lack and abundance.

Tithing enriches us not only in the return of bread cast upon the waters, but in the joy and gladness of giving. To defer the practice until we have amassed wealth is to deny ourselves the joy of wealth—the true wealth that comes with taking God into partnership.

Receiving through giving is the peculiar paradox of tithing. We have long known this rule to be true in regard to other possessions, but we have been slow to discover its application to finances. Every student knows that the best way to possess knowledge—more and more of it—is constantly to give out what he already has. A certain metaphysician, whose time is largely devoted to teaching and writing on Truth subjects, has had occasion time and again to prove this idea. He has often been asked by students whether he had not an “inner” class, wherein were taught truths not generally disseminated. He always has to disappoint such inquirers by saying that it is his practice to give forth freely the ideas that come to him of God, both for the help of others and as an unfailing means of receiving more and greater revealments of truth. A mind filled with little ideas has no room for the larger idea that is awaiting that mind’s receptivity. Only by keeping the mind an open channel are we kept in conscious touch with the universal mind.

To withhold ideas from expression automatically closes the door by which more ideas would enter. To withhold money from circulation operates similarly. Both cases may be compared to an

attempt to hold the breath that we draw into our lungs. We must exhale it in order to receive more, and the breath, if held, soon becomes a noxious poison instead of a blessing.

From a material point of view the principle of tithing does not seem to be sound. It appears that the opposite (keeping all that we can obtain) is a mark of greater wisdom. In this, tithing is not different from most principles of Truth: material senses adjudge them false. Only spiritual sense knows the truth and sees its operations clearly. The richness of God is in His ability to give; cultivating a conscious ability to give is one of the essentials to becoming like Him. To him who has the conscious ability to give, more is given; he who lacks this consciousness keeps away the spiritual supply and loses even the little that he has.

Not only does the law of tithing operate for our well-being as applied to our finances, but it is also applicable to our time. In the consideration or performance of any task to which limited time is allotted, the student will find it decidedly to his advantage to give the first fruits to the Lord, to use the first tenth of the allotted time in the realization of ability and in receptive listening to the "still small voice" that will reveal the easiest, most harmonious, and most efficient method of procedure. The student usually will find that what formerly required even more than the time that he had to give, can be accomplished in less than the nine tenths left after tithing.

Thus the law of tithing operates in our affairs,

bringing to us abundance and ease, the blessed consciousness that the "Father worketh even until now" with us, lightening our burdens, filling our lives—and, as Solomon said, our barns—with plenty.

So much for the outer working of this law in our lives. As the outer is the effect of that which is interior, we find the real essence of the law, the spiritual reality of tithing, to be a principle within us. Tithing is required of us, not only that we tithe of "things" that come to us from the outer world, but that we "honor Jehovah" with our "substance."

The tithing of income is but an outward conformance to an inner spiritual process of tithing by which we attain a spiritual richness even greater than that of material wealth, a richness which is the prerequisite to real enjoyment of such wealth.

Spirit is the true substance. Man's spiritual endowment makes him rich, strong, powerful, a veritable son of God. There is a very close association between the spiritual nature and the life force in man. The life force is that mysterious power, the divine spark, the fire from heaven, that sustains the bodily health and vigor, rebuilds worn-out cells, removes waste matter, cleanses the blood stream, and energizes the nerves. This power, or spark, is the creative principle; it is spiritual, and its function is to create spiritually. It is God's great gift to man, and as such is commissioned to do man's bidding. Thus, while it is spiritual, it is sometimes made to seem otherwise,

by reason of man's material thought and his misuse of the life force. When not interfered with, it brings new life and energy to all phases of being, renewing the body, calling forth new and increased mental powers, and bringing the spiritual illumination that leads to the unfoldment of Christhood.

It is evidently God's plan, in His infinite abundance, to provide enough of all things for righteous needs, and a little to spare. This is suggested in the story of Christ's feeding the four thousand with the few loaves and fishes. There was enough for all, and about seven basketfuls were left. So of the vital substance which sustains us: There is sufficient for all our needs, and a reserve that provides for unexpected demands upon our strength, for resisting the encroachments of disease and the destructive influence of negative emotions, and for repairing the damage done our bodies by too violent exertion or by physical injuries.

When this surplus of substance, which seems to compare with the tithe in the external world, is not interfered with by wrong thinking and resultant bad effects upon the physical plane, it is "lifted up," and becomes the light that lights the life of men; it virtually is the physiological and mental expression of the Christ principle within us. If it is misused or wasted in negative thoughts, emotions, or actions, our light is eclipsed by darkness—and how great is that darkness! It is the spiritual darkness that makes us to grovel in materiality, when we might share all the riches

and the joys of our Father's house. It is the story, in consciousness, of the prodigal son who wasted his substance in riotous living.

It might well have been this substance to which the Christ referred when He said, "I, if I be lifted up from the earth [materiality], will draw all men unto myself." True it is that those who have been lifted up, those who have honored God with their substance and the first fruits of their increase, do draw others to them as light attracts us from darkness. Theirs is the secret of true abundance, true supply, for they tithe not merely of material things but have raised their consciousness above the material plane of emotion and sensation, consecrating the precious Spirit of life to God, ascending in consciousness to the Father.

This is the interior principle of tithing. "He that is able to receive it, let him receive it."

COIN OF THE MIND REALM

A POOR farmer and his wife had worked very hard for many years to eke out a scanty livelihood from their rocky farm. They had made a comrade of poverty, and the wolf was often at their door. Then oil scouts appeared in the district and oil was found on their farm. They suddenly found themselves deluged with money. Wealth beyond their wildest dreams of wealth was offered them.

They sat beside the living room table one evening, trying to accustom themselves to the idea of freedom from poverty. It grew dark and the woman arose and lighted the old-fashioned Rochester lamp that stood on the center table. She took needles and yarn from the workbasket that sat in customary primness beside the lamp, and began to knit. From the mantelpiece, her husband took down his jar of tobacco and his pipe and methodically pressed some of the weed into the bowl of the pipe.

"Well, Mother, now that we're rich, what'll I buy for ye?" he asked, as he reached for a match and struck it. He held the light, awaiting her answer. She remained silent. The flame neared his fingers; he struck another match. He lighted the tobacco and resumed his place by the table. Still she did not answer.

Long into the night they sat there. He slowly puffed away at his pipe and then refilled it. She

quietly knitted at the woolen sock she had started, and did not drop so much as one stitch. The oil burned low in the lamp. Slowly she put away her work. Her husband arose and knocked the tobacco ashes into the fireplace.

"Well, Mother, have ye decided what ye want?" he asked.

With trepidation she made reply: "Well, Father, ye might get me a new milk pail!"

"First thing in the morning," he promised solemnly.

A new milk pail! God bless them, they were still poor! With what men call wealth in their grasp, this weary old couple could not comprehend the fact of their riches. Until they should arouse within themselves the consciousness of abundance, they would remain poor, though with millions to their credit.

You may question this story; and indeed, I cannot prove its verity: but it is almost universally true in its essentials; true to the thousands who dwell constantly in the presence of abundant riches and yet are as poor in their attitude of mind as if these riches did not exist. They are poor partly because they do not know of these riches and partly because they think in terms of limitation.

The riches of the natural world about us are great, but they are as nothing in comparison with the wealth that is created by ideas. Before we can appropriate even the simplest forms of natural wealth about us, we must turn to the realm of ideas. Gold must be mined, earth must

be tilled to call forth its yield, grain must be milled, iron must be wrought, all the great forces of water and electricity first must be discovered and then must be harnessed by the cunning of the mind and the hand before we make our own the blessings which are hidden in these material things. Ideas are what make us rich, ideas which harness the elements and the riches of the world and make them our servants. Even this has not yet been done completely; and when it has been accomplished wholly, there are still vast realms of even greater possibilities for the mind of man to explore, realms of force and energy which science has begun to acknowledge but has not yet begun to understand.

If our ideas of life and of ourselves are limited, then, perforce, so will our life expression be. No abundance of external wealth can be ours save in the degree that our minds become quickened to respond to that outer wealth, to see its possibilities, and to see that our ideas alone can make that wealth available, that in ideas lies our true prosperity. Actually, wealth exists only potentially in things of the outer world. Ideas are what call the wealth into expression. Lacking the ideas, we are as poor as we would be if the wealth did not exist.

A million dollars does not make a man rich. Probably many a man has been made poorer instead of richer by reason of material gain; poorer if material ease has dulled his perception of the rich treasures of mind, richer only if the

obvious wealth has made him feel rich and has stimulated his mind to call forth rich ideas.

The literal possession of much money has been known to produce in the mind of the possessor original and helpful ideas which he might not have entertained had he not seen about him the obvious opportunities to realize those ideas; but no man should stifle the rich ideas which impinge upon his consciousness, simply because he does not see the way to their realization. The fact that the ideas are there is a prophecy that they shall be fulfilled. There is no good desire but has a legitimate and righteous fulfillment. There is no human vision that can exceed the measure of the good which is available to man when he learns to trust his vision and to make it practical.

The true preparation for wealth is in the mind. Ideas are the coin of the mind realm. Make of your mind the abiding place of rich thought. Do not wait until the million dollars appears before you begin to feel and to think like a millionaire. You are the child of a King who is the Source of wealth. All that He has is yours—yours when you know it and think it and believe in it, and live the richly royal life which the child of a King should live. Like attracts like. A rich consciousness attracts the supply that will give it expression.

Whatever material wealth you may possess, your real wealth is in rich ideas. Material wealth has been known to vanish—sometimes with overwhelming suddenness. He who possesses only the *form* of wealth is in a precarious condition; for

if the possessions are lost he may not be able to replace them. However, if he is rich in consciousness and has cultivated a rich flow of ideas, he can call forth more wealth to replace his seeming loss. Moreover, if his mind is rich, the form of material which it attracts is likely to be enduring. A rich inner life is a veritable magnet to attract wealth from the abundance that is about us; a poverty-conscious inner life lacks the attractive power which draws and holds such wealth.

Neither ideas nor material wealth can be hoarded successfully. Refusal to give expression to the rich ideas with which Spirit blesses us clogs the channel. These ideas remain in mind awaiting expression, and more are not likely to come until we have made way for them by passing on those which preceded. Withholding from expression the rich ideas that come to the mind is as much a form of poverty as is the withholding of material wealth from circulation.

For us to be truly rich, three things are necessary. First, we must become thoroughly conscious of the truth that rich ideas are the source of wealth.

Second, we must cultivate the habit of rich thinking. A common shortcoming in this regard is the habit of permitting outer things to dominate our thoughts. We do not become rich in consciousness by dwelling continuously upon outward and trivial ideas. To be mentally rich we must be constantly alert and receptive to new ideas, not only from the world about us but from the realm of the universal. The day of revelation is not

ended, and we hear Him when we become still enough to listen.

Third, we must give expression to these ideas as they come to us. Often there may seem to be obstacles to such expression. If these obstacles exist outside ourselves we need have little concern about them; the same Source from which we received the ideas will provide the power to overcome such obstacles or to remove them. Usually, however, when we observe great obstacles about us, the condition is a reflection of obstacles within us. The obstacles within ourselves are the ones that we must overcome. From the universal mind we can obtain an abundance of rich ideas. This is God's gift to us. What we do with these ideas should be our gift to Him. We should seek to make our minds, our bodies, and our service to others the pure, capable channels for expressing His ideas. In doing this we need have little concern about prosperity. When we conform to the law of prosperity, its expression is automatic.

If you find yourself lacking in the abundance which you feel is your rightful heritage, examine your own consciousness upon these three points. You may be sure that there is yet something for you to do; there is yet some point of obedience to the law which demands your attention. There is no lack in the universal supply; if lack appears in your life, the cause of that lack is in your faulty application of the law that manifests as prosperity. Do not rail against the law—nor, for that matter, against yourself. Instead, find the remedy. This is the practical way to abundance.

AFTER TWENTY YEARS

FOR twenty years a man had punched a clock for one concern. His whole life was conformed to his job. Then, one day, he was discharged. No, he was not inefficient. His services were satisfactory. A change in organization had eliminated his position. Very sorry, of course. Thus his ex-employers answered his frantic questions. But he was discharged, out of work—after twenty years.

He was stunned. He had worn sandals of meekness, he had drunk of the cup of humiliation—with all its bitter dregs—to keep that job. He had counted his salary in advance for years to come, which he thought of as “declining years.” And now he was “out.” Oh, why should God so punish him? What had he done to deserve such disgrace? Why should his wife be made to suffer? He wept. He walked through sleepless nights. He besieged employment offices, old friends, even old customers, looking for another job. He met rebuff after rebuff. He got to the point where he would stand long minutes outside an office before he could muster enough courage to enter—and in many cases he would turn away without even having gone in.

When I begin the next paragraph you are going to think that this is an advertising story, the kind you are deceived into reading in the back pages of “success” magazines that offer courses,

books, and systems for sale. But it isn't. Before you have finished you'll see that it does not even advertise the writer. It is a true story, with a happy ending.

He entered my office, haggard and worn. Part of his story I could read in his face before he worded it. Tragedy stalked at his heels. He spoke of suicide. Do you think I am painting with too strong a color? Deepest indigo could not rival his despair.

He "sank into a chair." I have often heard that expression, and read it, too. Through him I saw it. Yes, "sank" is the word. He sank—forlorn, nervous, diffusing failure.

I'm not going to tell you that in a few moments he was transformed into a high-pressure "go getter" by my sunny word of cheer. He "came back"—though not in a moment—through his own effort, coupled with the help of Truth.

He had lost everything, he told me. But what had he really lost? Nothing and less than nothing. He had labored for twenty years in fear of losing his job. The thing that he had feared had come upon him. (I told him that he should thank God that it had, so that he might see the needlessness of his fear and overcome it.) He had been underpaid, browbeaten. He had lived on the husks of life. To be sure he had had enough as such things go: sufficient food, a beautiful home, clothes that were models of conservatism, drab respectability, dignity. But still he had fed on husks. The radiating joy of life, the love of his work, the

fearless facing of life's mysteries—these were unknown to him. He was starved for life.

That man, without his job, had everything to gain. Too old? No, not physically, though wrong thinking had made him old mentally. He had had a wealth of experience which would make him worth much to his next employer. He was free to find the greater opportunity that God had for him, the place where he would fit in. He should have thanked God for the situation. I am sure that he does give thanks now; he did not then.

I tried to show him that his nonsuccess was the result of his mental attitude. Mental resistance, a repellent attitude, had taken away his job and had prevented his getting another. He had expected refusals and had demonstrated them perfectly. He was a good demonstrator of the undesirable. He felt himself to be unsuccessful, and he showed it. Only a very farseeing employer, one at least as much interested in men as in business success, would have hired him.

All this I tried to make clear to him as he sat there. He responded enough to smile, and apparently to hope that despite his wretchedness the sun, moon, and stars had not yet deserted their courses. I think, too, that for the first time he tried to think of his supply as coming from God, and not from the concern for which he had labored. He had caught a little glimpse of the silver lining in the cloud. He came again and again. His upward climb was slow work. Without realizing it he fairly clung to misfortune. Finally, almost a month after he had first entered my office,

he made his last visit to me. He still had not found the work that God had for him. He still was not quite ready to accept it. He still clung to misfortune.

A short time later I learned, indirectly, that he had obtained a very good position, and that to his old associates he seemed a changed man. But I have never seen him since. He was one of those who do not return to give thanks.

His experience, however, has helpfulness for us all. We are prone to be too quick in judging things as evil, too hasty in believing that God has deserted us. Perhaps that last idea arises out of our hastiness in deserting God. We fall away from the consciousness of His guidance with almost unbelievable alacrity. Were we as quick to pronounce each thing good, Christ's kingdom would be come in the world!

Look always for the good. This advice may sound "Pollyanna-ish"; if so, take it in that way, but take it. Even when you cannot see the good, it is there. Make a game of finding it. It is the gladdest game in the world. It outdoes Pollyanna. Not since I was a little fellow, standing before a loaded Christmas tree, have I had the joyous thrill of bounty and opulence that a few years of Truth have brought. Believing in, looking for, and affirming the good are the fundamentals of scientific right thinking, and they produce results. The good is the one substantial element in life. You are on the winning side when you place your trust in it.

We need to remember, too, that circumstances

are less important than our thoughts about them. Circumstances have no power of themselves. They shine only by a borrowed light. Do not make a god—or a devil—out of them. There is only one God: the supreme, eternal Good; and only one devil: wrong thinking. God is a spirit, a spirit that manifests in loving service. Cling to that spirit; make your thought, your word, your action, channels for it. Let nothing shake your clear and steadfast realization as you make this affirmation:

God is my immediate, limitless, and unfailing supply. In Him, and in Him alone, I place my trust. All that He has for me I attract by manifesting Godlikeness. I think, speak, and live the things of God. I make of my mind a free and open channel for His expression. All that He has for me is attracted by His presence in me. I am eternally unified with God.

Use this truth. Make it your own. Be steadfast and unafraid. You may lose your job, but you'll gain a *position* if you keep your vision and your faith. You may lose many things, only to gain greater. Only the good is true. The highest desire of our human hearts is God's whispered assurance of the good that He has for us. To have it we must believe in it and make our lives the channels for its expression. So, and only so, can our good come forth.

P. S.: Don't wait twenty years!

THE RECEPTIVE CONSCIOUSNESS

IN NO phase of human life do we find a clearer application of or a greater need for the Truth than in connection with employment, service, and business success.

Among those seeking employment we often find the immense mental concession that employment is difficult to obtain, that wages are low, and that opportunities are few. Nothing could be a greater mistake when seeking a position, nor more thoroughly calculated to delay the demonstration of success.

As a matter of fact there is always work for the right man, and at good wages, with even bigger opportunities ready when he has proved himself capable and worthy. But even the right man is no exception to the law of right thinking. A fearful mental attitude often keeps away from us the good that God has for us. Our thought should be, not that we must work or starve, but that we must be about the Father's business, alert to see what we can do to serve Him best. The writer has had many personal demonstrations of the fact that a resistant mental attitude holds back the demonstration, and that when we dissolve the barriers of repellent thought and substitute a receptive attitude of mind, good things come to us in unexpected and wonderful ways, and sometimes with a promptness that is astonishing. No doubt the reader, too, has had such experiences as these:

that after a car has been sold other purchasers will come seeking it; when a house or room is rented other desirable tenants will appear; when a position has been secured other offers will come in bewildering number. How clearly this shows the law of mental action. Fear and worry, the adverse mental pictures that we establish in mind, form strong barriers against the things we desire. When, finally, despite this repellent attitude, we make the first demonstration, a great load is taken off our minds. We relax our fears; we begin to smile, to be our happy selves once more. Our minds clear; we change the focus of our thoughts from our own magnified troubles to consideration for others, and the miracle has been wrought. Our mental attitude begins to be more attractive, less repellent; showers of blessings are poured out upon us in unexpected number and value.

Successful persons do not work in the sense of laboring, because they find in work the joy of service. Work brings compensations, among which money is included, but money must not be made the prime object of our service. The man who is working for money earns only a stipend, and however small his salary he is cheating his employer. To be truly successful any business must be supported by something more substantial than the desire to make money. It must be built on a spirit: the spirit of service. The business man, employee or employer, will be successful in proportion to his ideal of service and to his efficiency in developing and expressing that ideal.

If his ideal is high, he will seek to be worthy

of it. He will perfect his ability to the highest degree. He will be humble in his attainment, ready to receive suggestions, to accept improvements in method from any source that can give them. He will never consider that he has "arrived," but will always be on the way. A well-known Truth teacher who has devoted many years to successful teaching is credited with saying that he has never yet been satisfied with his work; that he has always felt keenly the fact that his work could be improved. As a result he has never reached a stopping place in it.

This ideal should not be limited to avowed teachers of Truth—nor is it. We all are Truth teachers in the degree that we exemplify the principles of Truth, and we all should have the consciousness of being channels for God's expression. Whether we are selling a commodity, rendering a service, painting a picture, digging a ditch, or preaching a sermon, it should be done to the glory of God and in a consciousness of His presence.

When we "serve as for the Lord" we are assured of success. God's work cannot fail, and as we render faithful, efficient service for Him we attract the demonstration of supply; but supply is likely to come in unexpected ways.

Because a certain property could be sold and bring us supply, because a certain person owes us money, we are likely to narrow our expectancy to just the channels that are obvious. In doing so we close—to our thought and vision—other chan-

nels which may be free and open to God's sight and purpose.

We speak of God as being almighty, yet in practical demonstration we often govern our thought and action by a different premise. We speak of God as omnipresent, yet often we still base our lives upon the concept of a far-away God. Both these errors must be corrected if we would enjoy to the fullest the good that is for us.

God is omnipresent, and in terms of our individual world this means that He is within us. He acts through us and our thought forms the pattern by which His substance manifests to us. God is almighty. It is His might which we inadvertently give to adverse conditions that have no power in themselves. When through the formative power of our thought we conceive things which are unlike Him, we betray ourselves through the very power that could make us supremely happy.

The truth of this lesson might be summarized in an affirmative realization for practical use as follows:

God is omnipresent and almighty. I am one with Him, and my thought is a channel through which His life and bounty manifest. No person, thing, or event can keep from me that which God has for me, and I now dissolve all negative mental states that have made this error seem true.

My supply is of God, and it manifests through me in proportion as I make my thought, word, and deed the joyous and efficient channels for willing service. I do all things as for the Lord. His work is always prosperous, and it brings to

me unfailing recompense. I am open and receptive to the ideas of God, and am constantly being led into the thing He would have me do. There is neither haste nor delay in Spirit, but all things work together for good, in divine order. I am alert to do God's will, and I rejoice in the bounty which He now pours out upon me.

FAITH AND TRUE SUBSTANCE

Faith is the substance of things hoped for, the evidence of things not seen.—*Heb. 11:1.*

DO YOU seek health? Would you demonstrate riches? Do you desire success in all things? Then when you pray, “believe that ye receive *them*, and ye shall have *them*.”

Belief is your contribution to the science of prayer. Paul told the Hebrews that faith is the substance of things hoped for.

What you believe in, that you become. Belief in failure begets failure; belief in evil begets evil. Belief in good begets good.

“But,” says some one, “I believed in that stock speculation scheme, and yet I lost my money.” You got what you believed. You believed in one person’s prospering at the expense of another, did you not? You made the demonstration, then! God is no respecter of persons.

The spiritual demonstration of abundance does not enrich any one at the expense of another. It adds to the service, the richness, the happiness of the world and reaps its own share. Therefore believe in service, in richness, in happiness, sufficiently to make your life the avenue of their expression.

Make your mind receptive to rich ideas, and you will become rich in mind. Make your work an expression of generous service, and generous returns will manifest in your affairs. Results

are certain, and they manifest in every plane of action which you open to them.

Truth finds its full expression only when we put it into action in our lives. Faith is the great lever that dislodges the stone of error from our lives; and by our active faith in the use of the principles of Truth, we come into our heritage of spiritual riches.

Faith is not a commodity which is possessed by some persons and not by others; it is in the possession of every one, and if it does not actively express truth, it may be trained to do so.

Faith may not express in the same way for us all, but every ae has faith in something. We may be so negative in expression that our faith is difficult to discover, but if it manifests in no other way we may find it in our fears. Fearful people are faithful people, of a kind, for it would be impossible to fear anything in which one has no faith. Faith is a tremendous force. It will accomplish marvels. The Christ pointed to faith as the healing power which He invoked. "Thy faith hath made thee whole," He said. Faith misdirected can work disaster as surely as faith constructively applied can work wonders of healing. The unhappiness of the world is largely due to misdirected faith—faith in material things instead of in that which produces them.

Faith is natural, inherent, innate; but the form it assumes is a matter of cultivation. Why do you place your money in a bank? Why do you buy a certain brand of flour? Why do you ask for a certain kind of soap? Repeated appeals have been

made to your faith! Through the pages of hundreds of newspapers and magazines these things have been "sold" to you; advertised over and over again in many ingenious ways, attracting your attention, securing your interest, "selling" themselves to you by various forms of psychology of which possibly the greatest is repetition.

The first time you saw the announcement of a brand of soap that floats it meant no more to you than any other brand; but after having seen similar advertisements hundreds of times, with the same qualities emphasized again and again, you gradually established faith in them.

On every hand appeals are being made to our faculty of faith, and most of these appeals come to us from material things. They are so overwhelmingly evident to the senses that they are being advertised and sold to us every moment of the day. Thus, unless we balance the observation of our senses and the appeals to faith made by them with spiritual discernment which will reveal to us the evidence of "things not seen," we are likely to do as millions have done before us and helplessly accept at face value whatever appears to be true.

"It doesn't seem right, but what else is there to believe?" is an expression we often hear with reference to material life; but the very question itself is the evidence of a discontent with appearances. There is an inner voice which continually admonishes us to seek further—and higher.

We do not ordinarily have faith in things new and strange; our faith in these things must be developed through acquaintance with them. So it

is with Truth. If you would acquire the faith that demonstrates, study the evidence for it. Associate with others who have found it helpful. Read about Truth; think it; speak it; live it. It is far more deserving of your faith than the things which have probably already captured your confidence. Devote to it even a small amount of attention and it will repay you many fold.

Few persons have been able to do the wonderful things that Jesus the Christ did, because few persons have developed and directed their faith as He did His. His whole life was devoted to it. He spent long periods in meditation and prayer. He had learned to unify His thought forces with those of Spirit. His faith in Spirit was absolute. By that faith He was able to call forth Lazarus from the tomb and to uplift His own crucified body! And He assured us that all that He did we may do, and even greater things.

WHAT IS THE MEASURE OF YOUR CONSCIOUSNESS

MEN are happy, successful, prosperous in proportion to their conscious ability to give. You can make no more profitable investment than an investment in the sort of training which develops that ability.

In business it is the man that gives the best service, the finest quality of merchandise, the largest value, who succeeds. His success is not a matter of chance but of cultivation. The man who thinks, "I wonder how cheaply I can make my product and 'get by,'" has pronounced his own sentence in that statement; and that sentence is—failure. Every outstanding business success of the present day is a demonstration of the cultivated ability to give, generously, usefully, and efficiently.

The tallest building in the world is a monument to the man who conceived the idea of giving a big ten cent's worth. What is ten cents? It is a mere nothing, or an opportunity to give a generous value, whichever way you look at it. Up to a decade or two ago only one man had seen the possibilities of giving that are contained within a dime. Now he has a chain of great stores reaching from one end of the country to the other, all prospering on the power of ten cents!

If all this can be done with a dime, what may

not a man do, with his marvelous resources of mind and body?

Test your capacity of giving. What are you able to give? Your mental habits determine it. Do you think in terms of "I can't do that," or "I can't afford this?" Do you think in terms of failure or of success, of the ability to give the world something worth while or of incapacity?

Study the lives of people about you. Which would you call successful? You will find invariably that they are giving something to the world, or to a part of it, which is bringing them a recompense. What are you giving?

The greatest power in the world, the power of God, is aptly described by the phrase "power to give." God is the greatest power because He gives the most; gives even to the giving of Himself, utterly, completely, without stint, for all. Men become most like God as they learn to give, freely, generously, without thought of return. The return is the inevitable other half of the process with which we need have little concern.

If you feel the barriers of limited finance growing up about you, give something to somebody, quick! The barrier of limitation is self-made, and the biggest stones in the wall are the things that we should have given to others.

"And must I keep giving
Again and again?"

"Oh, no," said the Angel;
His glance pierced me through;
"Just give till the Master
Stops giving to you!"

As you give so shall you receive—such is the spiritual law of prosperity. In no other way can we attain a real and lasting demonstration of abundance. No one can possibly gain a real and lasting benefit from anything for which he does not compensate in some manner. As children are sometimes required to do things in which they do not find wisdom until long afterward, so all of us have been required to compensate according to a set standard of value for nearly everything in life; but the finer way, and a way which more and more people are coming to appreciate and understand, is the opportunity to give freely, with no further compulsion than their own sense of justice and their conscious ability to give.

To give a sum of money or to render a service freely, joyously, in grateful, loving appreciation, and from an interior sense of richness, is worth infinitely more both to “him that gives and him that takes” than the same sum or service given by compulsion. In both cases it is giving of necessity, but in the first place it is a spiritual necessity—the necessity by which man becomes fully himself, stands forth as a conscious, richly endowed son of God, sharing with the Father in all things; and in the second place it is the rudimentary necessity of the man in bondage, not yet conscious of his divine heritage of richness. It is the difference between the infant crawling on the floor and the man who stands and strides erect.

MASTERY

TO POSSESS anything we must be independent of it, "above it," as we say. So long as we are dependent upon any person or condition, upon a drug or a stimulant, or upon anything less than the Spirit of all good, we are bound in the degree of our dependence.

We bind ourselves by our desires, but only by freeing ourselves of their dominion can we attain them. We sometimes hear the expression, "When I wanted it [anything] I could not get it; now that I no longer want it I have it." This statement can be read in a way to make it untrue, but it also possesses a hidden truth. Taking want to mean desire, it is true that when desire is combined with anxiety it repels that which it seeks. Christ's statement, so often reiterated and so often applicable, "Seek ye first the kingdom of God . . . and all these things shall be added," again points the lesson of mastery: Desire nothing else so much as you desire God's good to manifest to you, for what you desire beyond this is weakness, slavery, and defeats its own purpose.

The ability to serve increases as we ascend the upward path of attainment; it is one of the blessed fruits of self-mastery; and he is privileged to serve most, and in the true and finest sense of the word, who has overcome most, who loves most, who has learned most.

The service of the slave is not truly service,

but servitude. He who would be truly a servant must first be a master—of himself.

He who would render you the highest form of service must know more than you concerning the service he would render. He must be wise.

Service without loving-kindness is a mockery and a counterfeit. He who would serve must be loving and kindly.

“If any man would be first, he shall be last of all, and servant of all.”

THE HOLY GRAIL

LONG AGO brave men gave all they possessed, even their very lives, in quest of that golden chalice, the Holy Grail. Search for it was considered the holiest of pilgrimages, the worthiest endeavor of a worthy knight. The courage and devotion of those armored pilgrims, the hardships they encountered, their deeds of valor, have contributed a most romantic, colorful chapter to history and to legend. Most of us are content to seek such adventures as theirs between the pages of the books we read. A coat of mail, a fiery charger, and sword-to-sword combat do not fit in the picture of twentieth century experience and invention; but the search for the Holy Grail was never a holier quest than now, never essentially different from now; never more romantic, more inspiring than now.

Now, as then, it is to a strange country, but not as then a far-off one, to which the seeker of the Holy Grail must make his pilgrimage and direct his search. Now, as then, we grow to learn that it is the nearness of the Grail that makes the finding difficult; and that not where we seek, but how, largely determines whether we shall find it. For the seeker may go wheresoever he will, with love, and find the Grail; yet he may stand in its very presence and, without love, fail to possess it.

The Grail, that golden chalice which touched the lips of Christ, may be found in every age and

every land where men seek Truth in love; for it is not merely a cup of gold but an inner spirit which each, by deeds of valor and love and courage and mercy, must find and call forth within himself. Its abode is in that strange and undiscovered country, the "within"; and whether a man journeys to Jerusalem or to China, or whether he remains in the less glamorous environment in which life has placed him, the requirements are the same, the opportunity of attainment is equally good. It may be that sometimes men call forth the best within themselves by far journeys, but it is unquestionably true that men may find in any place the chance to prove themselves worthy of the Holy Grail.

All of us who seek to know the law and to live the life are crusaders seeking the Holy Grail, Mytyls and Tytyls in search of the bluebird, Jasons in quest of the golden fleece, children pursuing the pot of gold that is at the rainbow's end; and all of us must find within ourselves what we seek. There is no greater mystery, no simpler fact in Truth than this; no romance more beautiful, no adventure more enthralling, no mission more sacred, than that which ultimately leads man to the Grail within himself.

PLAIN PATHS

In all thy ways acknowledge him, and he will make plain thy paths.—*Prov. 3:6.*

STRENGTH and inspiration of a very practical nature reside in the realization that God is our power of accomplishment. Not only is God the source of our spiritual energy, but of our physical strength, of our supply, of our accomplishments in business and in other pursuits.

Cultivate the attitude of working with God, instead of merely working. "The Father worketh even until now, and I work." A recognition of this truth is a great aid to attainment. When you have to meet an especially difficult claim of illness, or of apparent lack, or disturbance in affairs, realize that you do not work alone; that God is the worker; that His laws express in perfect order and harmony, in health and abundance; and encourage the feeling that you are coöperating with Him in the working out of His ideas.

"And he will make plain thy paths." Perhaps this little clause does not mean so much to the city dwellers as it did to the writer of Proverbs, accustomed to the trails and paths of the hillside and wild places. I have a friend who lived for a number of years out on the desert, where the landscape is so much the same in every direction that a very clear sense of direction is imperative to traveling, and where paths look so much alike to the untrained eye as to be a maze of bewilderment.

But however confusing to the unaccustomed sight, all the signs are plain to him who can read them! The man or the woman who is "trail wise" has no more difficulty in choosing his path than has the city dweller in choosing his proper street. The paths are plain to him.

The paths are always plain. There are always and ever present the signs which will guide the traveler; but he must recognize them in order to receive any benefit from them. They must be in his consciousness as well as beneath his feet.

Men who live much in desert places develop a kind of sixth sense which guides them through the wastelands. When reason and observation are an insufficient guide, this added sense may be depended upon for guidance. Animals, which seem deficient in the reasoning sense, have access to this added sense in far greater degree than man has.

Men have access to a guiding sense that transcends reason, a sense that will guide them through the complex paths of life with as great a surety as will the so-called sixth sense of animals and of the man of the wilderness. There is guidance for us in every situation. Paths that will lead us into increasing health, joy, and bounty are always at hand. The sense that enables us to discover them is the sense of the divine Presence. To acknowledge this Presence will open the way for divine leading.

A PROSPERITY TREATMENT

GOD is my supply.

The bounty of nature is everywhere manifest. Every need is balanced by an abundant supply. God, the Spirit of all good, of abundance and plenty, is everywhere present. Where God is there can be no lack.

Conscious of my oneness with God, whose presence is my richness and support, I am freed from all sense of limitation, all fear of want. I rest my affairs securely in the open, bountiful hand of God. I rejoice and give thanks that my needs are now met and always will be met by the Father, who works in and through me to give evidence of the eternal bounty.

I am established in the realization of my ability to manifest the wisdom, efficiency, and foresight which will make me a channel of the infinite supply. I call forth the powers that God has given me, doing my best in whatever is demanded of me, knowing that as I develop the ability to give my services, my love, and myself, efficiently and helpfully, I shall attract abundant recompense.

I look to God, the Father, as my strength and supply, ever seeking to become like Him. I am able to give freely, gladly, and joyously of all good that comes to me, even as God, the great Gift and Giver, gives. All that He gives me is given to be shared.

A HEALING TREATMENT

I AM at perfect ease.

My body is relaxed and resting.

I am grateful for all that my body does for me, and for all that it has done and will do. I forgive it any sense of shortcoming, and I realize that my increased understanding brings it new power. My body is the servant of my mind, and my mind is the servant of God. God expresses health and power and strength and prosperity through me.

I forgive myself for my own shortcomings, and forgive others for theirs. I lay aside all regrets for the past. I relinquish all worries and perplexities, for I know that God's perfect love surrounds me, that His strength fills every part and particle of my being, that His wisdom guides me, that His plenty operates in all my affairs.

I am at peace with myself and with the world.

I realize the presence of God in and about me, and I realize that all His forces of good are working with me to heal, restore, renew, and revitalize me in body, mind, and spirit.

This great healing flood of power flows through me, sets my blood tingling with new life, soothes my nerves, relaxes the muscles of my body, and quickens every organ and cell to the harmonious performance of its functions.

I have no fear, for the forces of good surround me. I am one with the omnipresent, omnipotent God.

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